

# THE ECLECTIC REVIEW,

For MARCH, 1806.

---

Art. I. *Tour in America*, in 1798, 1799, and 1800.—Exhibiting Sketches of Society and Manners, and a particular Account of the American System of Agriculture, with its recent Improvements. By R. Parkinson, late of Orange Hill, near Baltimore. (Author of the “*Experienced Farmer*,” &c.) 2 Vols. 8vo. J. Harding, and J. Murray, London, 1805. pp. 735. price 1l. 10s.

WEARIED as we are with contemplating the calamities of Europe, how naturally we revert to a country which lies beyond their influence; a country which no victorious enemy infests, no national burden afflicts, no arbitrary power oppresses:—which regards these evils, from her eminence, like a storm that rages beneath her, and scarcely pities the fate of others, amidst the exultation of her own security. Upon this enviable exemption, her sanguine panegyrists have raised their brilliant vision of future glory.—It is the American republic, we are told, that presents the most inviting facilities to men of industry and talent, in their pursuit of wealth and honour: under her protection every useful art, especially agriculture, courts their labours, and will gratefully reward them; and commerce, confined by no restrictions or monopolies, finds access, under her colours, to every port upon the ocean. Under her free government, we have been led to expect, the rapid advancement of virtue knowledge and happiness, the return of the golden age, and finally, the perfection of mankind. Unfortunately, these eloquent advocates have had private interests to promote, favourite theories to establish, and hasty assertions to maintain; their observation has often been limited or superficial, and they they been biassed by personal prejudices and party violence: they *must* therefore have been liable to *deception*, and *may* have been capable of *deceit*. By what other method can we account for the existence of statements, which the work before us so directly contradicts, and for the concealment of facts, which it so positively asserts? We are far from considering the author himself as impartial: the vexations and personal fatigue which he has endured, apparently with little success, have completely

VOL. II. M disgusted

disgusted him with the scene of his disappointments. Yet we are willing to believe, that his private feelings have not materially warped his relation of facts; and that he has executed faithfully a task, to which he was eminently qualified by his habits and opportunities.—Even if he were capable of wilful error, he must be sensible how many would rejoice in detecting it.

The name of Mr. Parkinson is not new to the agriculturist. His "*Experienced Farmer*," first published about eight years since, is a work of merit; and one of his principal objects in America, was to reprint it by subscription. He designed to take a farm under General Washington, to whom he was recommended by Sir J. Sinclair; and he expected to make the voyage itself productive, by carrying over several race-horses and blood mares, with a number of cart-horses, cattle, pigs, and sporting dogs, of the most celebrated breeds. In November 1798, after a bad passage of twelve weeks, Mr. P. arrived with his family at Alexandria, the nearest port to Mount Vernon. When he repaired to this place, the General was at Philadelphia, but he inspected the farm intended for him, and the following Extracts contain his reasons for declining it. The rent, says Mr. P. was,

"Fixed at eighteen hundred bushels of wheat for twelve hundred acres, or money according to the price of that grain. I must confess that if he would have given me the inheritance of the land for that sum, I durst not have accepted it, especially with the incumbrances upon it; viz one hundred and seventy slaves young and old, and out of that number only twenty-seven in a condition to work, as the steward represented to me. I viewed the whole of the cultivated estate—about three thousand acres, but did not like the land at all. The whole of the different fields were covered with either the stalks of weeds, corn-stalks, or what is called sedge—something like spear-grass upon the poor lime-stone in England." Vol. i. p. 51—53.

Our traveller then made several excursions, to view farms and solicit subscriptions. As an author he was very well received, and this speculation succeeded to his wish: it gave him access to every source of information, and introduced him to the acquaintance, not only of Gen. Washington, but of Messrs. Jefferson, King, Livingstone, and all the most respectable people in the middle states, with many of whom he continued upon terms of intimacy. In the course of his tours, the most specious offers were made him; land rent-free, and money at common interest to supply all his occasions. But his disappointment in the quality of the land, and his further inquiries into the expenses of labour, the amount of produce, and

and the distance of the markets, prevented his accepting any of these proposals.

After forming several schemes of business, which more accurate information defeated, he engaged in a farm of 300 acres, at Orange Hill near Baltimore. For this farm, 200 acres of which were cleared, he gave a rent of 800l. The reason of this preference appears in the following extracts.

"I thought nothing in the farming-line likely to be profitable, except the selling of milk, and what in that country is called truck,—which is garden produce, fruits, &c. The price of milk being from six pence to eight pence per quart, seemed to me sure of paying well; and as linseed-cake was not in general use, and was to be bought cheap, this too was a great advantage. My expectations so far were fully answered. But I found great trouble in this business. The custom in the towns is to rise very early—We were thus compelled in summer to rise at two o'clock to milk, and to be in town before the sun was up; otherwise we should find the breakfast over—and the milk would frequently be sour by twelve o'clock in the day. During the whole two years I seldom met with a man or a woman who would lend any assistance to us so early in the morning. Vol. i. pp. 161, 162, 163.

"None but those who have been in America would suppose but there are people to be had for either love or money to do the dirty work; but I have been obliged to clean my own boots and shoes when I have had four servants in the house; and myself, wife, and family, have risen in a morning to milk the cows when our servants were in bed." Vol. i. *Introduc.* p. 30.

"Selling milk is the best business a farmer can follow: but I am certain he would live with more ease and comfort by keeping cows in a town, and buying every article for them, than by taking a farm for that use, *because land is not worth the cultivation, and the produce is sold for less than it costs in raising.*" Vol. ii. p. 395.

Such a remark will naturally surprise the reader: the author explains it by saying, that the American farmer procures a livelihood, not by the real profit of his produce, charging it with every expense, but by his own personal labour; and that of his family, or pinches it out of the food and clothing of his negro. It is not in our power to detail the calculations upon which this opinion is founded; it will be more easily believed, when we state the average produce of the several crops. In the most favourable circumstances Mr. P. estimates the profit per acre in a course of maize, wheat or barley, and clover, at about three pounds (currency we believe); but this calculation is

"Made from what is supposed to be the best of land in America; there being thousands of acres producing Indian corn, that would produce neither rye, barley, wheat, oats, nor any thing else; and is (are) suffered



to remain fallow for two or three years. The raising of Indian corn is an absolute preparation for wheat, rye, or winter barley; this is not reckoned a beneficial crop; but it must be a useful crop; for it is the whole support of America. Vol. ii. 390. 328.

The produce of Indian corn, we well remember, was stated by certain writers at 100 bushels per acre; but Mr. P. thinks he has demonstrated the physical impossibility of such a crop standing upon the ground, and assures us, that on a fair statement, the regular crop would yield about 21 bushels, which he reduces one third, on account of the stumps and roots remaining in the ground. We apprehend, from several reasons, that he has underrated the average crop, although he confirms his opinion on this point, by the authority of Mr. Bordley, an eminent agriculturist of Philadelphia. The cultivation of Indian corn, he states to be very expensive, the earth requiring to be moved continually; and at this average produce, it does not pay the expenses. This plant, seems particularly suited to the light soil and hot climate of America; the various purposes it answers, and the modes of using it, have been frequently described. At the period of maturity, it attains the height of 12 or 14 feet, and excels, perhaps, all other crops in stateliness and beauty.

The average produce of other grain is thus stated.

“The produce of wheat I thought from *one to ten* bushels per acre *the average*; but Mr. Jefferson says not: in Virginia three bushels and a half; Maryland the same. I am persuaded that from twelve to fifteen bushels is the highest: and I do not think, that, during the time I was in America, I saw fifty acres that had from twelve to fifteen bushels per acre.”

“The produce of barley, in the Northern States, from the best information, is, in good crops, from twelve to twenty bushels per acre, and much better in quality than in the South. The weight is from forty to forty-five pounds per bushel, and a rare sample fifty pounds; but that seldom happens. Long-Island produces the best. New-England produces a great deal of barley, but cannot produce wheat, even for the use of the inhabitants, who procure their flour from Virginia.” Vol. ii. pp. 323, 324, 325.

“Of all the productions of America, oats are the worst: in many cases they do not weigh above six stone per sack, fourteen pounds to the stone and they are of a nasty dingy colour, as if they had had rain. The produce of oats is very small indeed; generally from three to six bushels per acre: the quantity sown from three to four pecks per acre. In general, the soil seems to suit rye. It makes most excellent bread and as fair as some of our English wheat-bread. The produce of rye is from four to eight bushels per acre.” Vol. ii. p. 323. 325.

“Buck-wheat is easy to raise. It is sown in August, and reaped in October. The produce is small—not more than three or four bushels



per acre. It is in great use for cakes for breakfast; they are very good: by taking the outer skin off before it is ground, the flour is very white." Vol. ii. p. 356.

Under these circumstances, it seems difficult to account for the large exportation of flour from America;—but Mr. P. reminds us of the great *extent* of land in cultivation, of the small proportion of inhabitants, who consume more than they raise, and of the comparative cheapness of maize, which to them is, on other accounts, a preferable substitute.

Potatoes are said to be a losing crop; the produce is sometimes 100 bushels, but the average about 50. Upon a field of his own Mr. P. states, *a loss of more than 18l. (currency) per acre.* This loss arose from its being expensively manured in preparation for wheat: but says our author,

"The American land will not pay for such management. I will venture to assert that I should have had in England, on very moderate land, with twenty-five loads of such dung per acre, five hundred bushels of potatoes per acre. Therefore the produce would pay the farmer, even at American prices of labour." Vol. ii. p. 408.

Turnips produce from 150 to 350 bushels per acre, and would be very profitable, if many could be sold for the table; but the expence of sending to market and selling absorbs half the value. The plaster of Paris recommended by Judge Peters of Philadelphia, proves an excellent *top-dressing* for this plant, from its power of attracting and retaining moisture. The effect of two bushels sown upon an acre, is surprisingly speedy and beneficial. In a hot dry summer, perhaps, this manure might be found useful in England. Most vegetables thrive very well in America; but the various sorts of pulse are of an unserviceable kind, "no sort of animal likes them, they are only useful for the table."

The best land, it has been observed, produces clover; but the timothy grass seems in general to succeed better. Mr. P. assures us, with a trivial exception, *that he never met with a natural meadow, or, even an artificial sward*, in any of his excursions: the only sod or turf which he could find, was formed by *herd-grass*, a very rare species, which grows luxuriantly, and mats into a solid mass over swamps and quagmires. A ton of clover hay is worth about 4l. 10s. upon the average. The tops and blades of maize are given to horses, instead of hay; and cows are fed with garden refuse and Indian corn.

Observing the average produce of American land, as here stated, the reader will be ready to enquire into the causes of its infertility, and the obstacles to its improvement.

"The soil" we are informed "is in general very thin; in many places not more than from one inch to an inch and a half thick. The under  
M 3 stratum

stratum is of a loose sandy nature, and so light, that, after the frosts are over, the pavement in the streets will not bear even the weight of a man; and the fields are so like a quagmire, that a man on horseback would be endangered in attempting to pass over them. From such lightness, the soil is apt, when rain comes, to form into small channels, that afterwards constitute what are termed gullies"; Vol. ii. p. 481.

These gullies are large holes and trenches, excavated by tremendous storms of rain in the summer, which wash away the seeds and roots of the corn, the manure, and the richest of the soil. In this sort of earth, Mr. P. imagines, it will be impracticable to cut canals, or even drains, as no grass will grow upon the banks, and the light earth crumbles away continually. To the climate, therefore, in every point, we are directed ultimately to refer the poverty of the soil.

"Fourteen days' hot sun scorches up the grass much in England; but what would be the effect of eight months' continued much hotter sun, the winter then setting-in in the course of two days with a severer frost than the sharpest we ever experience, and that generally without snow? When snow falls in America, there is always sun sufficient during the following day to melt it, and expose the soil to the frost. Under those circumstances grass cannot grow, and for want of produce all soils will become poor. Vol ii. p. 320.

Our author's meaning in the last sentence, appears to be, that without produce, no manure can be obtained, either animal or vegetable. If therefore a given quantity of land will not raise produce, and support stock, sufficient to pay the cultivator, and also provide a due course of manure for itself, the consequence must be deterioration, instead of improvement.

Even the *vegetable earth*, we are informed, instead of being moist and rich, is reduced, by the heat of American summers, to the lightness of chaff; animal manure is very much injured by the same cause, as its most valuable particles fly off by exhalation.

Another disadvantage resulting to the farmer from the climate, is described in the following terms.

"When the summer sets in, the spring crop must be got-in in a few days, or he had better never sow it at all. So that the cultivation of a farm in America is much more expensive than in England: and a man must have great force to do the business in so short a time. The case is the same with the harvest: for, when the grain begins to ripen, the sun is so intensely hot and the winds so much higher than generally in England, that, if it was not expeditiously harvested, they would shake it all out: and if a farmer has not people under his own immediate command to reap his harvest, he would be liable to lose some part of the crop; it not being possible to find men whom he can hire to do it." Vol. i. p. 209.

Thus

Thus the scarcity and uncertainty of hired labourers, is often an evil of greater magnitude than even the expense. The wages of a white man are from 5s. to 8s. per day (currency;)\* the expense of once ploughing, is from 20s. to 30s. per acre.

Our author's opinion, therefore, of American farming, may thus be stated; from the scanty produce of the land, the dear-ness of every thing he buys, and the cheapness of every thing he sells, no farmer can enrich himself. If he undertakes no more land than himself and his family can manage, he may exist, but not with more comfort than an English cottager.

We must now close our Abstract of Mr. Parkinson's agricultural intelligence: those who are concerned to understand it in detail, will, doubtless, consult the work itself. We ought to remind the reader, that the estimates here given, apply to the neighbourhood of a populous and thriving city; where the farmer supplies his wants cheaper, and sells his produce with more ease, and less expense, than the distant settler.

The vicissitudes of the climate, and the expense of feeding, appear to be powerful impediments to the increase and improvement of cattle. Beef, veal, and pork, are of excellent quality, but mutton is represented as bad, and the sheep in general are said not to weigh above fifty or sixty pounds each. The fleece is small, but fine.

The several sorts of game and fowl are described with suitable minuteness, and the author has not forgotten to mention the great variety of troublesome insects, which infest the Americans in their persons and property. Among others, he notices Locusts, which appear in immense numbers every eleventh or fourteenth year, and attack the bark of young shoots, to the great damage of the ensuing crop of fruit.

Few of the fruits, except melons, apples, and peaches, equal the flavour of the English; the latter are wonderfully prolific, but from the want of buyers, unprofitable, great quantities being eaten by the pigs, or left to perish on the ground.

From the quickness of vegetation, the forest trees are shapely, but not durable; "oak they have none, equal to ours for ship building; and live oak, the best sort, is scarce and costly." Flax, and in some places hemp, is cultivated with some success; but Mr. P. thinks, that a faulty mode of preparation renders the manufactured product of both plants, more perishable than the European.

---

\* As the author has been unpardonably negligent, in omitting to state which denomination he uses, the reader will observe that four dollars are equal to 30s. currency, or 11. sterling. Rev.



Having assisted in a brewery at Baltimore, his opinion is probably correct, with regard to malt and hops; though it differs from the prevailing sentiment on this subject. He assures us, that American malt will not yield half the saccharine extract of the English, but that their hops are fully equal to ours, both in produce and quality.

Tobacco, rice, and cotton, are said to be profitable, and our author asserts, that no profit has ever been made from the land, except by planting.—Negroes, who alone cultivate these plants successfully, are cheaper to buy than to raise, as there are so many whom age, sickness, or infirmity, renders unserviceable. Among four hundred Negroes, General Washington had only seventy effective labourers. This champion of liberty, is said to have treated his slaves with more strictness, than any other planter. That he was exceedingly methodical, and sometimes arbitrary, in his conduct, is generally known; the following anecdote, among others in this work, illustrates the opinion.

‘A man came to Mount-Vernon to pay rent; and he had not the exact balance due to the General: when the money was counted, the General said “There wants four-pence.” The man offered him a dollar, and desired him to put it to the next years’ account. No, he must get the change, and leave the money on the table until he had got it. The man rode to Alexandria, which is nine miles from Mount-Vernon; and then the General settled the account.’ Vol. ii. p. 438.

Mr. Parkinson mentions the kindness of this celebrated man, and of his other American friends, with becoming gratitude and respect; but the national character receives no favour in his delineation. We do not doubt, but he has charged the faults of individuals, too liberally, upon the whole community. To admit the various anecdotes he relates, as decisive of the prevailing dispositions, would be to believe—that avarice is their darling vice; that, being general, it is not restrained by the voice of public opinion; and, consequently, that its operation is peculiarly powerful and extensive, in blunting their feelings, sharpening their faculties, and animating their exertions: in short, that the Americans are the most cunning, adventurous, unprincipled knaves upon earth.

As Mr. Parkinson dabbles much in politics, we are surprized that he says not a syllable of any election or assembly, or of any part of their internal polity. He discovers, however, the most bitter animosity against “their system of liberty and equality.” He assures us, that it renders them lawless and licentious, that it destroys the rights of property, and the dignity of public office: that rebels resist the government, that parties to a suit insult the judge, that soldiers at a review sit down in defiance of their officers, that servants disown the authority

authority of their masters, and (*hinc dolor, hinc lachrymæ*) that horses are ridden away, and orchards robbed, with impunity! Many anecdotes, indeed, recorded in this work, make it apparent, that petty offences are so little regarded by the courts of law, that individuals choose rather to submit to an injury without complaint, than to incur personal malice and popular disgust, by fruitless endeavours to punish the offender. Mr. P. remarks that for misdemeanors, the punishment is only labour on the highways; and intimates, that even in cases of murder, the plea of lunacy is often unwarrantably admitted, to the obstruction of public justice. From these abuses, as well as general observation, it is not unreasonable to conclude—that the love of liberty is often no other than a hatred of all restraint; that it springs from the predominance of corrupt and rebellious passions, rather than from a sense of right and expediency; and that, in such cases, it has little tendency to humanize the mind, to cultivate genuine virtue, or to establish the good order of society. The flame which has burnt so often in polluted censers, and assisted at the sacrifice of duty and happiness, will prove but “strange fire,” when the enchantments of error and prejudice are dissolved.

It has been thought, that the price of labour in America, would render it a desirable place for a labourer. Mr. Parkinson observes, that from the expense of clothing, (double to that in England,) from the scarcity of work during the frosts of winter, and from the want of provision for age and sickness, there is as much distress and beggary to be met with in that country, as in any other, according to its population. Yet Philosophists have told us, that, in a land of freedom, there are neither thieves nor beggars!

Mr. P. relates many tales of woe, among emigrants of various classes: he assures us, that every farmer he met with had lost all his property, or was rapidly losing it; and that every Englishman he knew, lamented his emigration. He recommends no line of business but the mercantile. As a trading body he declares that the Americans are very poor, that their commerce is supported upon the credit they take of our merchants; that British property is substituted for cash, as a circulating medium, and that the most common wagers are a coat, or a pair of breeches. Possessing neither mines nor manufactories worthy of notice, the principal branches of their commerce, we are told, especially the carrying trade, will be cut off at a cessation of hostilities. To protect it from insult and injury, will require a powerful navy, to which the national funds must be, for a long time, inadequate. To the climate perhaps of America, we must attribute her difficulties. It is this which impoverishes her soil, this absorbs nearly all her inhabitants in its cultivation, this enhances the price  
of

of labour, and thus ruins the hope of her manufactures, and shackles her commerce with heavy expense.

"But the back settlements are reported to be very fertile."—Of these Mr. P. knows nothing, except by vague report. We hope in a succeeding Number, to present our readers, with an authentic picture of these colonies. As a caution, however, against settling there, our author wisely inserts, to the extent of more than seventy pages, a Narrative of the disasters that attended Col. Crawford's Expedition against the Indians, in 1782! and gravely congratulates himself on having avoided a similar fate. This is one of many instances, in which the rancour of disappointment, is much more evident than liberality or good sense. He must surely have been aware, that those occurrences took place during a contest, the parties to which are now in perfect amity; and that the places referred to, will soon be deemed the centre of the United States, rather than the frontier. Mr. Parkinson's politics seem to have been rather warm during his residence in America; it is probable, therefore, that he might hear from individual opponents, such sentiments, as we trust, the inhabitants in general are too wise to entertain. He would represent that the Americans are very unfriendly to the interest of Great Britain; that they look with envy on her naval power, and with jealousy at her commercial greatness; that the supremacy of the West Indies is their avowed object; and that their dislike is aggravated by our continued practice of searching vessels, and reclaiming British subjects who pass for Americans. We trust that no sinister event, or predominant influence, will ever shake that mutual confidence and friendship, which it is so much the interest of both nations to consolidate.

On the subject of Religion, our author's knowledge is very superficial, his opinions very bigotted, and his language very scurrilous. His wretched and vulgar style we should have passed over without censure, did not his clumsy attempts at wit, on this as well as other subjects, forfeit all claim to that indulgence. The absurd and indecent manner in which he sometimes mentions the Americans, certainly tends not only to degrade him as a man, but to discredit him as an author.

The length, however, to which we have extended this article, evinces the importance which we attach to the work itself, as suited to rectify many erroneous opinions, or at least to caution those whom it most concerns, against implicitly believing the reports of the ignorant and the interested. We shall conclude therefore, with calling their attention to a subject, which seems to demand investigation: it relates to the emigrations which have been so frequent from different parts of this realm.

"Of those individuals who are deluded away from this country, some  
pay



pay all they can raise for their passage ; others probably have no money to pay ; and it is of no consequence to the captain of the ship, whether the men have money or not, provided he can persuade them to go. The fact is, there are plenty of buyers to be found when they arrive at America. The buyer of these men agrees to provide them with food for a certain time for their labour. He likewise clothes them, on trust ; and when the time agreed upon for the payment of the ship's freight, tavern expenses, &c. is expired, then the slave is to be set free. But he and family, perhaps, have had some clothes and a little money, on which account the unfortunate man is detained till he has worked out the best of his days before he is liberated. Vol. ii. p. 556. 558.

Mr. Parkinson likewise states, that he has seen 200 Welch emigrants landed at Baltimore, and exposed for sale, at stated prices, that husbands are separated from their wives, and that they suffer the greatest hardships without the possibility of redress. He has not given a satisfactory explanation of this contract ; as it seems entirely voluntary on the part of the emigrant, he must be ignorant of the nature and consequences of the engagement he subscribes. On this, and other points, the national character of the Americans is deeply concerned ; we hope they will be able to establish its vindication.

---

Art. II. *Second Thoughts on the Trinity*, recommended to the Right Reverend the Lord Bishop of Gloucester ; in a Letter addressed to his Lordship. By Edward Evanson. 8vo. pp. 60. Printed at Gloucester, for Johnson, London. 1805.

THE majesty of eternal Truth claims reverential attention wherever she appears. It matters not whether she display her form in the solemn and stately temple, or in the common walks of life. Falshood, on the contrary, whatever garb it may assume, and from whatever favourable circumstances it may be able to plume itself, should be viewed with suspicion, and dismissed with contempt. *Amicus Socrates, amicus Plato, sed magis amica VERITAS*. As external, adventitious circumstances are no recommendation to an impartial enquiry after truth, so neither ought they to prove any ground of prejudice against it. And, though the old adage, "Second thoughts are best," is often verified, yet we find, by daily experience, that it is not a rule *without exception*. Our author, it seems, has paid particular attention to the subject of this letter for nearly forty years ; we may, therefore, expect in these "*Thoughts*," the most solid and satisfactory conclusions. When wisdom is matured by age and experience, we should listen with respect ; yet it may not be amiss to caution a young reader, that as great men are not always wise, so neither invariably, "do the aged understand judgment." We know that some are ever learning, without coming to the knowledge of  
of

of the truth. Nor is this remark to be confined to religious topics; we see it verified in matters of taste and literature, in the sciences and the arts.

Mr. Evanson, gentle reader, proclaims in the face of the sun, that he has been diligently employed in pointing out, "the irrationality, falsehood, and impiety of the Trinitarian doctrine," which he further modestly terms, "ill omened" and "fatally pernicious." With such professions of research, and such heavy charges against the doctrine and its abettors, we expected something of importance on the subject, which had before escaped our notice. We have not indeed found any thing *important*, but our expectations, in point of *novelty*, were not wholly disappointed. Among other curious specimens of logical deduction, this in substance is one: the doctrine of the Trinity is the very fundamental doctrine of the church of Rome, which is an apostate church; therefore, it must be irrational, false, and impious! On this argument, nearly thirty years ago, our author addressed a letter to the Bishop of Worcester, and sent copies to the archbishop, and other bishops; but not one of them either dared, or condescended, to answer him; though they still continue to support this doctrine, which, from the said argument he had proved to be an "ill-omened and fatally pernicious doctrine." This, to be sure, was enough to rouse his logical ire, and to cause him to pour forth volleys of ratiocinations; especially as he is *confident*, that we live within *sixty years* of the destruction of the whole apostacy. While his hand was in the work, he might as well have proceeded to overturn another doctrine of the church of Rome, which is, at least, equally fundamental; viz. That there is a future state of rewards and punishments! Who can tell but we have furnished an argument for some disciple of Mr. E., who, by his learning, ingenuity, and contempt of vulgar prejudices, may favour the world with a discussion not inferior in cogency to that of his master?

The learned author of "Thoughts on the Trinity," had defined, or described a *mystery* to be "a circumstance difficult to be understood, or altogether inexplicable." This he applied to the *existence of the universe*; evidently meaning, its *origin*, and the essential *mode* of its existence. The *manner* is the mystery. Applying this to the doctrine of the Trinity, the alleged *fact* is the scripture *testimony*; the *manner* of that fact is the *mystery*. But how does Mr. E. urge his objection? By quibbling on the phrase "the existence of the universe," and *supposing* that his Lordship meant by calling it a mystery, the difficulty of ascertaining that *there* is a material world, rather than *how* it came to be, and the *manner* of its continuance. Of the same complexion, and equally futile, is Mr. E.'s remark on another proposition

position advanced by Dr. Huntingford, which is, "That nothing can be so mysterious as the existence of God."

Revelation assures us, and unbiassed reason approves the testimony, that in the first cause are united the perfections of self-existence, independence, infinity, benevolence, and purity; but the mode of their existence is a mystery. In like manner it is asserted, that divine revelation testifies a *plain fact*, which, it is contended, unbiassed reason approves, because it has no just evidence to the contrary, viz. that the eternal Jehovah exists in *Father, Son or Word, and Holy Ghost, or Spirit*. What the scripture calls Father, is not in *all respects* the same as what it styles the Word, and Spirit. Yet to these last are ascribed divine titles, divine works, and divine worship. What then can be fairly inferred, but that they are in *some respects* the same, and in other respects *different*. If men of learning, of piety, and research, earnestly desirous of conveying to biblical students the result of their enquiries, have expressed these differing respects by the terms persons, personal distinctions, or subsistences, it must be owing to the poverty of language, which can not furnish terms sufficiently appropriate. But disingenuous and perverse is the inference, that because *terms* are insufficient to explain the *mode* of a divinely attested fact, therefore the fact itself must be renounced. If nothing be admitted as an existing fact, but that of which human language can adequately express the mode, narrow indeed must be the boundaries of knowledge; the mathematical must then become the most precious of all sciences; and Euclid's geometrical *demonstrations* will bid fair to outweigh, in value, the *declarations* of the New Testament!

This author, as well as most other pretended *rationalists*, who discuss this doctrine, represents, with more industry than honourable candour, the Trinitarians as maintaining that One is Three, or Three are One, in the *same respect*. Nothing can be more disingenuous. And yet, all their declamatory warmth and violence, upon this subject, rest on a basis of no better character, when they pronounce the doctrine *impossible* and *contradictory*, and incapable of effectual support, even by a miracle. "Every proposition which asserts an impossibility," says Mr. E. "is itself absolutely false." Very true. But the question returns, Where does the impossibility, and consequent falsity, exist? The greatest part, we presume, lies in the prejudiced and "ill-omened" *imagination* of an objector. That there is one, and but one glorious first Cause, it is the privilege of all, who enjoy the light of Divine Revelation, to believe and profess. From this common principle our author draws an inference against the *modes* of existence in the godhead. He might have gone a step further, and inferred, that as there can be



be but *one infinite*—therefore, if there be infinite *goodness*, there cannot be infinite *power*, or infinite *wisdom*. If this inference be inconclusive; so is the other; not because an attribute and a theological person in the Deity is the same, but because the existence of the one is as compatible with unprejudiced reason, as that of the other. The notion of a divine attribute, indeed, is more within the grasp of our first apprehensions, because we are assisted by easy analogy to conceive of power and attributes; whereas, personal identity, though a subject in which every one is deeply interested, is what perhaps no human being can comprehend. Is it any matter of surprise, therefore, that the personal character and identity of our Maker should elude the comprehension of mortals? Or is there any thing more becoming, than that we should abide by his *own testimony*?

As our author cannot comprehend how three persons can subsist in one nature, so neither can he admit that two natures may exist in one person. For, according to him, as Jesus of Nazareth was “a man approved of God among the Jews, by miracles, and works, and signs, which God did by him,” therefore he cannot have the nature of God. We cease to wonder that a man who had studied the writings of the orthodox forty years, and as the result of his studies could argue in such a manner, was *incapable* of apprehending the glorious doctrine of the Trinity. But the supposed impossibility of the tenet, which, if real, would be an argument superior to all others, is not that on which our author chiefly relies. Conscious, it seems, that if the appeal be made to the Christian Scriptures, as they now stand, he has little chance of maintaining his ground against the orthodox, he manfully undertakes to shew that the *Scriptures* quoted by Dr. H. are not authentic writings of the apostolic age, but spurious scriptures of the second century!

Bishop Huntingford had inferred from the phraseology of the Old Testament, that Moses and the Jews held the doctrine of a Trinity. In reply, our author appeals to the opinion of the *present* Jews, respecting what their ancestors believed; those Jews, who are so much the subjects of judicial blindness, that they cannot even see that the character of Jesus of Nazareth is delineated in their Scriptures as the promised Messiah; those Jews, whose notions of the divine government, and of moral obligation, as well as of the procedure of divine mercy, are fundamentally erroneous. If they were asked what was Abraham's belief, or that of any of their ancestors, concerning the Messiah; their answer, no doubt, would be no less emphatic against the Christians, as such, than that which they give respecting the Trinity.

It would have been passing strange, if our author had not agreed with an observation which the author of “Thoughts upon the Trinity” had made, viz. “that revelation is addressed to us

as to beings endued with *reason* and expected to *exercise* our reasoning faculty." But when it is further asserted, that revelation "often leaves us from certain facts, and given premises, to draw our own conclusions;" he demurs, he questions the truth of the assertion. Has reason in its exercise to do with only verbal criticism? Do not facts, on all subjects of enquiry, speak louder than words? If the essential properties of persons or of things, be ascertained by circumstantial evidence, is not such evidence equal to bare assertion? and is not the human mind, when properly attuned, compelled to hesitate in its assent to the latter, until it has well-weighed the former?

Hitherto our author has acted the part of a sceptic, alternately bold and cautious. In the following quotations he throws aside the partial veil.

'With respect to the inferences deduced by your Lordship, in behalf of your favourite tenet, from certain passages of the different scriptures deemed canonical, some of them are quite irrelevant to the purpose for which you have cited them; others obviously figurative expressions, which your Lordship chuses to understand in a literal sense; and the *far greatest number* taken from scriptures, which are no more the works of any writers of the apostolic age, than these Thoughts of your Lordship which now lie before me; I certainly shall not think it of any use to take particular notice of them, until your Lordship, or some other *advocate for their authenticity*, shall have produced rational and *sufficient evidence*, that they were in existence before the reign of the Emperor Hadrian; or at least have refuted the arguments I have adduced in another place \*, to prove them *spurious forgeries of the second and third centuries!*

'Your Lordship, however, builds so very much upon the form of baptism enjoined in the gospel attributed to St. Matthew, that it is necessary for me to state to your Lordship, that from the third and fourth of the above mentioned axioms, it is easy to demonstrate that gospel to be a *false, bare-faced fiction* of some writer of the second century, of the sect of the Eucratites, those first discouragers and prohibitors of marriage, whom the apostle Paul pre-admonished his disciples of, as the leaders in that fatal apostacy from genuine Christianity, which was soon to take place; and which, when once supported by the civil power, was to last for so many centuries.'

But why this wrathful attack on the Gospel attributed to St. Matthew? Among other reasons equally weighty, this is one, that the author (Matt. xix. 12.) makes the Saviour to approve and encourage "even the most unnatural self-violation in his disciples, in order effectually to qualify themselves to practise what the Eucratites, contrary to nature and common sense, regard as the great human virtue." Strange inference! prepos-

---

\* Dissonance of the generally received Evangelists.

terous charge! How are "obviously figurative expressions" tortured into a literal meaning! Which is the most rational supposition?—that the Eucratites, or Continentes, in the second century, viewed this passage through a false medium, and substituting the literal for the figurative expression (as the Romish interpreters have done, in Luke xxii. 19, 20. Matt. xxvi. 26—28. Mark. xiv. 22—24, in favour of transubstantiation,) enforced on their followers what the passage in question was never designed to promote; or the other supposition, that the Eucratites sprung up without any scriptural pretext, in a manner totally different from all other heretical sects, and then forged a pretended Matthew to strengthen their newly fancied delusion? But this is not all the complaint against Matthew; for he relates that Christ gave the apostles a *commission to baptize*. Now Paul tells us, that in the commission of his apostleship, he was not a whit behind the very chiefest apostles: and yet he assures us, that he was *not sent to baptize*, but to preach the gospel! When will men possessed of a reasoning faculty cease to obtrude upon the public such crudities, under the name of criticisms? What is plainer than that St. Paul *did baptize some*; but would he baptize *any* without a *commission*? The fair inference then is, that he spoke in a *comparative* sense. His *principal* not his *exclusive* business was—to preach; nor was this peculiar to Paul, for the commission in question is, "Go *teach* all nations, *baptizing* them." Who can question that instruction in Christian principles precedes, in point of real importance, the administration of a positive rite?

This article is extended beyond the length we wished to assign it; but when the very foundation of the Christian faith, the authenticity of the received Scriptures, is openly attacked, we think it right to be rather particular in our observations, notwithstanding the folly of the assault. We have, however, one additional remark to offer, which is, that the *principles* of this publication will serve as a bold guide to universal scepticism and infidelity. Here it is maintained, that "the authority of the *prophets alone* is divine," and even this limitation is still further limited to "those whose predictions are in great part already fulfilled!" We understand that the author of these "Second Thoughts" is now numbered among the dead; but some of his disciples may see the expiration of sixty years. This is the term which he most confidently assigns, as the prophetic period to the power of Antichristian Hierarchies. With him also it is a principle not to be controverted, that *completed* prophecy is the *only* criterion given us by God himself, whereby we can ascertain the truth and divine authority of what is taught us as a revelation from him." And with respect to the Christian revelation, if the prophecies of the Apocâlypse "have



"have not been completed for above twelve centuries," we should be justified "in rejecting the gospel itself, as not deserving our regard!" *Prophecy*, in the discussions of this writer, and *his interpretation* of prophecy, seem to be only terms of the same import. Now, on his own principles, we should do right in rejecting *Christianity itself*, if the downfall of the apostate church were to be delayed above sixty years! He who could speak with such levity, sarcasm, disrespect, and licentious rudeness, not only of so respectable a character as the Bishop of Gloucester, but also of the commonly received sacred Scriptures, and especially the first book of the Christian canon, in opposition to the learning, piety, and impartial investigation of thousands, was well qualified to hazard the whole fabric of Christianity on such a quivering point. So much, patient reader, for these desultory and illiberal "Second Thoughts;" we are sorry the impartiality of criticism obliges us to say, that they deserve the additional epithets of impertinent, irrational, and visionary.

---

Art. III. *An Experimental Inquiry into the Nature and Propagation of Heat.* By John Leslie. 8vo. pp. 562. Mawman, 1804.

**D**ELIGHTED with the apparently successful attempts of Dr. Wollaston, Dr. Herschel, and others, to determine the component parts of the solar light, we had indulged the hope, that some important discovery was at hand; and that, ere long, we should obtain a still more intimate knowledge of the nature and connection of light and heat. With this hope, we opened the volume before us; and considering the well-known abilities of the author, and the superior powers of his newly discovered instrument, the Cæsura, we doubted not of finding a near approach to the attainment of our wishes. The perusal of this work convinced us of the indefatigable industry, as well as the great mental powers, of its learned author: yet, we acknowledge, it has by no means gratified all our expectations. The theory here proposed, is founded on the supposition, that light and heat are different states of the same substance; and to establish it, a series of interesting experiments is described; but the experiments of others, which seem to yield results contradictory to our author's theory, are not only denied their due influence, but treated with an air of superciliousness which cannot be excused.

Rejecting the opinion, that heat is simply a state or condition, of which all bodies are susceptible, and, of course, the notion of its dependence on internal vibrations, Mr. Leslie experiences no difficulty in admitting it to be a distinct and active principle.

VOL. II.

N

By

By a close chain of reasoning, he is also enabled to conclude, that heat is an elastic fluid, extremely subtile and active. Thus far the opinions of Mr. Leslie accord with those of the generality of the philosophical part of mankind, at the present day. But the next position which he lays down, varies so much from the present admitted doctrines of heat, as to demand a close examination. The position to which we refer is, that heat is only light in a state of combination. This conclusion, to establish which, most of the first part of our author's experiments and reasoning is employed, not only forms the basis, but constitutes almost the whole of the fabric which he has here erected. His next endeavour is very properly, therefore, to produce direct proofs of the identity of light and heat.

Light, he observes, has two distinct states of existence, that of projection, and that of combination. The former is generally known and admitted: the latter state is inferred from the production of light from all substances, by collision, attrition, inflammation, the electric shock, &c. After some very ingenious remarks, by which it is expected that we should be enabled "to form some idea of the nature of those delicate and abstruse operations, which determine a particle of light to recoil, or to enter the substance of a body," Mr. Leslie observes,

'But after, being urged by a general attraction, it has penetrated into the mass, its subsequent progress, through the ramified internal vacuities, is still liable to interruption. If it chance to pass too near a corpuscle, it will be powerfully solicited by a partial action, and turned aside from its course; or if it encroach within a certain limit, its motion will be extinguished, and it will remain in a state of union. Such appears to be the cause of the absorption of light.' pp. 157, 158.

But light thus absorbed into the substance of a body, is not supposed by Mr. Leslie entirely to lose its innate activity; but to continue to exert, among its own particles, a strong mutual repulsion. In confirmation of this, he remarks, that light must evidently be discharged from luminous matter, by some effort of a repellent kind, which it would be contradictory to suppose, proceeded from the mass itself. To explain the divergency of the rays, he admits the necessity of a lateral repulsion, which may spread them in all directions; and concludes, that the particles of light must not only repel each other, whilst lodged within a body, but even after they have escaped, and are actually in motion. Extreme subtilty, powerful elasticity, or repulsion among its own particles, and eminent attraction to those of all other substances are, he observes, characters which belong to the igneous fluid, and which also appear to belong to light while in a state of combination. This evidence of the identity of heat and light, though undoubtedly striking in every point, is properly admitted to be only presumptive. The proposition is, however, said to be

be supported by direct and unexceptionable proofs; and Mr. Leslie adds,

‘I need mention only a single fact, which, duly weighed, will appear entirely conclusive. *If a body be exposed to the sun's rays, it will, in every possible case, be found to indicate a measure of heat exactly proportioned to the quantity of light which it has absorbed.* This statement is agreeable to common observation. A thin transparent substance, held in the sun-beams, scarcely acquires any sensible heat; and the impression of the solar rays on the bright polished surface of a metallic body is equally feeble. A mercurial thermometer, and one whose bulb is filled with deep tinged alcohol, are very differently affected in the sun. The heat which dark-coloured substances conceive from the afflux of light, is well known. But, on closer examination, the principle above stated will appear to apply with perfect accuracy. The most delicate trials evince, that, in like circumstances, the elevation of temperature always corresponds with the greatest nicety to the degree of absorption.’ pp. 160, 161.

After adducing several other observations, Mr. Leslie concludes by saying, “it were easy to multiply arguments and illustrations. But enough has, I presume, been stated to establish the conclusion, *that heat is only light in the state of combination.*”

We have here placed before our readers, in as connected a manner as we are able, the ground-work of the theory which this volume is intended to support; and, in doing this, we have as much as possible endeavoured to adhere to the words of its author. We shall now proceed to consider and determine the weight of the objections to which this theory appears liable; and which are said, by the author, not to be formidable, but to admit of satisfactory answers.

The first of these is founded on the revival of certain metallic oxyds, which has been supposed to be produced by the operation of light alone. This property, Mr. Leslie asserts, does not, however, in strictness, exclusively belong to light; the simple application of heat is capable, he says, more or less, of producing analogous effects. Reasoning from the almost inconceivable rapidity, with which the particles of light are impelled, and from the vehement, though diffuse re-action produced in the obstacle by which their progress is stopped, he supposes, that the peculiar energy of light may be ascribed to its force of impulsion: and because the slight blow of a hammer will revive silver and mercury with violent explosion, he asks, why should not the stroke of light, in its gradual accession, silently operate, in some degree, a similar effect on the nitrate of silver. That opinion must greatly need support, which would claim it from such loose reasoning and vague conjecture. Between the fact which has been adduced, and the circumstance which is assumed,



no analogy appears to exist. In the former it readily occurs to the mind, that the particles of the substance are suddenly brought by percussion within the sphere of each others attraction; and new combinations take place in consequence of the different chemical attractions which are thus enabled to act. But in what manner is it conceivable, that the stroke of light can, by the force of its impulsion, produce a similar effect? Why oppose a conjecture so feebly founded, to the more plain and obvious explanation derived *entirely* from the powers of chemical affinities, by which we are taught, that while the deoxydizing substance is absorbing the light, it yields up the oxygen for which its attraction is diminished. Mechanical impulse is unnecessary in explanation of these phenomena: its introduction, therefore, is reprehensible. True philosophy, the learned writer of this work well knows, admits no superfluous agents.

That the simple application of heat is capable of causing some effects, which are analagous to those produced by light, as in the de oxydizement of metallic oxyds, is not denied. This, however, does not prove much in favour of the identity of heat and light; since similar effects are produced by other substances, which partake, in no other respect, of the characters of either heat or light.

The influence of light on the colour of vegetables appears to be an objection of still greater weight. No analagous effect of heat has presented itself to the author, whose attempts to invalidate the objection are without force. Instead of considering the blanching of plants which grow in the dark, as an effect immediately and almost peculiarly dependent on the absence of light, which it undoubtedly is, Mr. Leslie supposes, that it proceeds merely from the unhealthiness of the plant: and that the influence of darkness extends no farther than to produce a morbid state.

‘The appulse of the rays of light must invigorate all the functions of vegetable life. Light seems requisite to the health of plants. Deprived of its beneficial energy they become flaccid and pale, and sickly. Their whiteness is only a symptom of disease.’ p. 164.

These positions are not to be implicitly admitted; a distinction is here absolutely necessary. The whiteness of the plant is undoubtedly a disease peculiarly dependent on the absence of light: it is not a symptom of a general morbid affection of the plant. Plants may suffer this change and still grow with a considerable degree of luxuriance. Instances of this kind are mentioned in Dr. Black’s lectures, by Professor Robison, and similar instances may be daily observed in the blanched plants of celery and endive, and to a very great degree in the shoots from potatoes kept a year or two in a dark and damp

damp situation. Mr. Leslie, aware of these facts, thus employs them: after asserting that the whiteness of plants is only a symptom of disease, he says,

‘It may be produced by other causes, which can only introduce morbid affections. For example, the stalks of culinary vegetables are blanched by heaping them with earth; since in the effort to convert its trunk into a root, the plant suffers languor and topical debility.’ p. 164.

Our readers, we suspect, must have anticipated our remarks on this passage. The effect, it is said, may be produced by other causes, but general observation contradicts the assertion. Let us then examine the instance adduced in proof—the stalks of culinary vegetables are blanched by heaping earth around them, and this other cause of their whiteness is stated to be; the plant suffering languor and topical debility, from the effort to convert its trunk into a root. Who does not at once perceive that the blanching, in this case, can be imputed to no other cause but the exclusion of light, and who does not see that this figurative proximate cause, this languor experienced by the plant, from the effort to change its trunk into a root, is not only unnecessary, but insufficient, for the explanation of the phenomenon.

The remarks on the assumed objection, that the fluid of heat never displays itself in a separate collected state; as well as the corresponding note, (xviii.) abound with the most interesting and ingenious observations on the diffusion of heat, and on the theories of Drs. Black, Irvine, Crawford, &c.

In the tenth chapter, which also contains some ingenious remarks on the absolute Zero, or the beginning of the scale of heat, are several observations on the attraction of the corpuscles of different substances for the matter of heat, and on their corresponding expansions; on the absolute elasticity of the igneous fluid combined with bodies; on its density, on the quantity of matter which it actually contains; with several remarks on the emission and velocity of light; all of which manifestly originate in a mind richly fraught with those treasures of knowledge, which are absolutely necessary for succeeding in pursuits of this nature. The bold and noble spirit of enquiry, by which the author of this truly scientific work has been directed, is no where more conspicuous than in his observations in this chapter, on the secular and annual expense of the solar substance, the tenuity and elasticity of light, and the various circumstances which affect its radiation.

However ingenious may be the remarks which have been noticed in the preceding chapter, still they cannot be admitted to have established the fundamental position, which affirms the identity of heat and light. We cannot refrain from delivering it as our opinion, founded on a careful and impartial investigation of the reasoning here adduced, that the identity of light and heat

is by no means proved. Mr. Leslie thinks differently, as will appear from the following extract, which is chosen also as a spirited sketch of the proposed theory, and as an example of the elevated style which Mr. L. employs, when not trammelled by the detail of experiments, or of mathematical calculations.

‘The entire correspondence between theory and observation affords the most convincing evidence of the justness of our principles. It is therefore the same subtle matter, that, according to its different modes of existence, constitutes either heat or light. Projected with rapid celerity, it forms light: in the state of combination with bodies, it acts as heat. Under this latter modification, it is more immediately the object of the present inquiry.

‘The igneous fluid absorbed into a solid substance, is not immoveably fixed and incapable of circulation. Disturbed by any external cause, it again diffuses itself, and restores the equilibrium. The particles of heat contained within a body, being attracted equally on every side, are left freely to exert their own expansive powers. If accumulated in one part, the increased elasticity there will occasion a flow towards the other parts.

‘But though, in the circulation of heat, the substance which contains it is absolutely passive, the internal motions of that fluid must experience prodigious impediment and detention. Without such obstruction, its diffusion would be to sense instantaneous, having almost the celerity of light itself. Had this been the constitution of nature, it might amuse the fancy to contemplate for a moment its vast and tremendous consequences. An uniform and unvarying temperature would have pervaded the globe: no distinction of climate, no vicissitude of seasons, and no grateful alternation of day and night. The azure vault of heaven, perpetually serene and cloudless, would lose its animated charms. If snow and hail would be unknown, so likewise would the refreshing influence of rains and dews. The face of the earth would present one monotonous picture of sterility: no verdure to relieve the eye, no vegetation, and no sustenance for animals. All the springs of life would be locked up. The beneficial effects, the very existence, of artificial heat, would for ever have been concealed; for, the instant it was generated, it would spread and engulf itself in the general mass.’ pp. 168, 189.

The twelfth chapter begins with the assertion, that “it was shown, that a hot or cold surface propagates its influence with astonishing celerity through the air, only by exciting some peculiar energy in that active medium.” This, however, we cannot suffer to pass without remarking, that the assumption is too confidently made, and is not warranted by the experiments alluded to. By those experiments it appears, that some substance or other is influenced by hot or cold surfaces, that the effects of this influence are rendered particularly manifest by the concentrating power of concave mirrors, and that the propagation of this influence may be interrupted by the interposition of a screen, formed even of a transparent substance, applied so near to the hot or cold substance, that it may soon participate with it in temperature:



perature: the influence, at the focal point, becoming then manifest as before. As long as these phenomena will admit of another explanation, not more improbable than that which has been offered by Mr. Leslie, so long must his theory demand farther support; and there does not, in fact, appear to be one of these experiments which will not, at least, as well agree with the opinion, that the surrounding light, falling on the hot or cold substance acquires a proportionate change of temperature, which becomes manifest in the focal point, where this light is concentrated. That light should be the body, which is thus reflected, is more easy to be conceived, than that the vehicle conducting the heat should be the ambient air; and surely less difficulty accompanies the opinion, that light, in passing through a transparent screen, or reflected from its surface, may thereby obtain a change of temperature, and instantaneously manifest its effects on a distant point; than that this effect should be referred to the vehicle of certain oscillations excited in the surrounding air, traversing with a velocity, only to be equalled by that of the transit of light.

But waving our objections, and admitting, as Mr. Leslie supposes, that this rapid propagation of the influence of heat is effected by some peculiar energy in the surrounding air; we proceed to examine the opinion he offers, respecting the *mode* in which this rapid transit of heat is effected. This he supposes to be produced by an aerial motion, diverging from the source of action, and which may consist, either in the flight of the same particles, or in the successive transfer of agitation, by a vibratory impulsion, which shoots along a chain of particles, or through the general mass of fluid. The continuous flow of heated matter, by rapidly projected streamlets, Mr. Leslie says, is incompatible with the laws of fluids, and directly refutable by experiment. He therefore finds himself compelled to embrace the only alternative left him, and to refer the diffusion of heat, through the atmosphere, to the vehicle of certain oscillations, or vibratory impressions, excited in that elastic and active medium.

The next object of Mr. Leslie's research is therefore to discover the nature, origin, and subsequent propagation of these aerial vibrations by which heat is diffused, and to this is the rest of the twelfth chapter devoted. The mode which Mr. Leslie has adopted for the accomplishment of this object is to offer some pertinent observations on the theory of undulations, particularly on the nature and affections of the undulatory motions which are excited in the body of elastic fluids. The phenomena of sounds are undoubtedly employed by him with considerable success in explaining the physical operation of percussion, in inducing the vibratory agitations of an elastic fluid. The laws

which regulate the effects of impulsion, are also happily illustrated; and the circumstances which modify the celerity, or apparent direction of the vibrations, are carefully considered.

All this is executed, in the remaining part of this chapter, with the hand of a master; and yet we have been mortified, at not finding that demonstration, which, in the next chapter (the thirteenth), our author takes the credit of having laid before us.

The only approach to the demonstration, thus assumed, or rather the first application of the theory of waves to explain the diffusion of heat, occurs after the demonstration is supposed to have been given. This appearing, as far as it extends, to yield a correct notion of Mr. Leslie's theory, we shall here place it in part before our readers.

“ When heat penetrates, by its own activity, through a solid or inert mass, it successively dilates the several portions of matter which it encounters in its march. In the production of such multiplied displacements, it consumes its expansive energy; and its progress, therefore, is extremely slow. But if those intestine motions are generated by some extraneous cause, the heat, then suffering no impediment to its flight, will passively follow the tide of expansion. And such is the character of atmospheric pulses. The particles of air in immediate proximity to a hot surface, becoming suddenly heated, acquire a corresponding expansion, that propagates itself in an extended chain of undulation; and the minute portion of heat which generated the initial wave, thenceforth accompanies its rapid diffusive sweep. After a momentary pause, a fresh portion of heat is again imparted to the contiguous medium, and the act is continually repeated at certain regular intervals. The mass of air, without sensibly changing its place, suffers only a slight fluctuation as it successively feels the partial swell; but the heat attached to this state of dilation is actually transported, and with the swiftness of sound. Nor is the motion of the aerial pulses in any measurable degree retarded by the adhesion of the matter of heat, which is of such extreme tenuity, that, if not detained and cramped by the *inertia* of other bodies, the smallest possible force is sufficient to impel it with a celerity yet much inferior to that of light.

The same principle will likewise explain the dispersion of cold. For the atmospheric particles that come in contact with a cold surface, must suffer a sudden contraction, which will shoot its vibratory influence through the general mass: and the cold wave thus excited will, in its spreading tremulous flight, still retain the same distinctive character. Each of the minute parcels of air, as they successively feel a contractile disposition, will suffer a corresponding depression of temperature, or will permit a certain part of their heat to escape. The heat so liberated, is again instantly absorbed by the portion of air next behind, which, having contracted, is now recovering its tone. Though the motion of the aerial pulses, therefore, is the same as in the former case, yet the direction of the subtile element of heat is exactly reversed. Heat is, with the rapidity of sound, conveyed from all quarters to the cold surface, as to a common centre.

These

These internal waves, whether of the quality of hot or cold, must evidently have all the properties which belong to elastic pulsations. Their motion is not apparently deranged by any mechanical agitation of the atmosphere: and it was found, that the blowing strongly with a pair of bellows across the direction of the undulatory current, between the canister and the reflector, did in no perceptible degree affect the action on the focal ball. Each wave, or hemispherical shell, through the whole of its expansive sweep, retains the same absolute excess or defect of heat. But the intensity of this difference, or the partial elevation or depression of temperature, diminishing, therefore, in proportion as they spread, must, as in the case of radiations, be inversely as the square of the distance from its source. It is not equal, however, in all directions; at right angles to the exciting surface, the power is greatest, and regularly declines on either side as the cosine of obliquity. The shell of aerial pulsation, it was shown, is not uniformly condensed or dilated, but after the law now stated: and these theoretical conclusions were abundantly confirmed by experiment. Nor, will the force or character of the undulations be altered in any respect, by traversing air of a very different or irregular temperature. Each distinct portion of that medium, being successively affected with a disposition to expand or contract, will likewise, at the same moment, assume the appropriate excess or defect of heat. A wave, for instance, that is originally hot, will always be hotter than the mass of fluid through which it travels: in fact, it will only superadd, in its passage, a certain measure of dilatation or of heat; and whether it encounters hot or cold streams, it will preserve the same relative excess of temperature. pp. 241.—245.

(To be continued.)

---

Art. IV. *A Treatise of (on) The Laws for the Relief and Settlement of the Poor.* By Michael Nolan, of Lincoln's-Inn, Esq; Barrister at Law. 2 Vols. 8vo. 11. 4s. In boards, Butterworth. 1805.

“THE importance of that system of our laws,” Mr. Nolan observes in his advertisement, “which respects the civil oeconomy and comforts of the poor is so obvious, that it is hoped an attempt to offer some facilities to the persons concerned in the administration of them will be received with indulgence.”

The author's professed object has been, not only to unfold the theory and doctrine of the law, but also to supply the want of personal experience, by pointing out the manner of applying that theory to practice. He differs both in outline and arrangement from Dr. Burn and Mr. Const, enhancing the value of his work, by incorporating into it such cases of importance, as have been decided since the publications of former writers on this subject.

Mr. Const's treatise had the advantage of being grafted upon a work of established reputation and authority, and the editions through which it has passed shew the favourable opinion entertained of it by the public. It does not follow, however, that  
nothing



nothing has been left for the ingenuity and industry of other writers to accomplish: although the task is rendered more arduous by that predilection, which the mind naturally feels for the particular mode of treating a subject, to which it has long been accustomed. This observation will lead our readers to conclude that the plans of Mr. Const and Mr. Nolan are considerably different, which is really the case.

The subject has been treated chronologically by Mr. Const, and systematically by Mr. Nolan. In the former, we see the evils of poverty gradually provided for, as they arose under the various changes of society and manners;—in the latter, we have the different parts of the topic investigated under their appropriate heads. Each method has, doubtless, its several advantages. To the general inquirer, who wishes to trace the progress of our laws, as connected with the history of our country, that of Mr. Const seems best adapted; while to the student whose object it is to become acquainted with the several acts of the legislature, and the decisions of the courts, upon each branch of his professional inquiry, that of Mr. Nolan affords the readiest access to the necessary information.

Having thus described the plan of the work before us, it remains that we examine its parts; and see how far the professed object is attained.

The first chapter treats of the manner of providing for the poor, previous to the Statute 43, Eliz. c. 2.; and briefly recapitulates the various expedients resorted to for that purpose, from very early periods of our history to the passing of that act. This introductory chapter, though short, affords an interesting view of the subject. We remark an inaccuracy in the reference to the Statutes in the fourth page, not very important indeed, yet as betraying marks of haste or inadvertence, we think it right to mention it; and shall have occasion to point out others, in the course of our remarks, which we should be glad to see rectified in a subsequent edition of the work.

The author gives us in Chap. ii. the Divisions of the kingdom by which the poor are to be maintained.—After discussing the subject with brevity and clearness, he states the various modes by which an order of Sessions may be annulled, if erroneous, in a method that appears to us extremely useful and judicious.—The appointment of Overseers forms the next branch of inquiry. In the outset of the 3d chapter there is an error in stating the appointment to be made by two justices, without distinguishing, that where it is made for parishes, one of them should be of the *quorum*. This chapter contains also the prominent parts of the duties of Overseers, which are divided into five distinct heads,—1st. To make a rate in order to raise a fund—2d. To ascertain what poor the parish is bound to maintain;

3d.

3d. To remove such persons as it is not liable to support, so soon as they become actually chargeable—4th. To inspect the oeconomy, and administer to the wants of their proper poor.—5th. and lastly, upon going out of office to make up and pass their accounts, and deliver over any balance in their hands to their successors, together with the property and documents of the parish. In our apprehension, the arrangement would have been more natural by beginning with the 2d. head, and then the 4th. 1st. 3d. and 5th.—For the rate is to be adapted to the wants of the paupers, their number, and the extent and opulence of the parish, so that till those circumstances are ascertained, it seems impracticable to make a fair rate, on a scale suited to the exigencies of the district.

These, as Mr. Nolan justly remarks, form the great outlines of the law, which respects the relief of the poor.

In the subdivisions of the general heads, already mentioned, we highly approve of the author's method, as calculated to throw great light upon the subject; and substantially to improve on Mr. Const.—We were particularly pleased with the appropriate divisions under the title *Poor's Rate*; comprising twelve Chapters.

The cases seem to be accurately abridged, but are unnecessarily repeated, on various occasions, apparently from haste. Thus the case of Lord Amherst and Lord Somers is abridged, thrice in one section, and quoted in pages 80, 82., and 89. Many of the references, likewise, betray want of that care, which is so highly desirable in a work like the present. In looking over the alphabetical list of the cases, we observe that they are also very often misplaced, which, though of little moment, yet may be easily avoided by more attention in a future edition.

From the close of the 15th. chapter, we should have supposed that the evils occasioned by the Stat. 13, and 14. Car. II. c. 12, still existed in their full force, when it will be seen that they were materially qualified by subsequent Statutes, quoted in the 28th. Chapter. We think the law, as it respects the settlement of the poor, is stated in a manner that does credit to the author; though some parts of the arrangement do not coincide with our ideas; for after a judicious enumeration of the different modes of gaining a settlement, the last chapter but one (c. 26.) is dedicated to the inquiry, by whom it may be gained, which we are of opinion should have preceded, instead of nearly closing, the subject. So also, in correspondence with our introductory remarks, chapter xxviii. (of removing the poor), would have been better placed after those for relieving and maintaining them.

The late case, of *Cole and others, v. Gower and Piggot*, 6  
East

East, 110. has been omitted in the Addenda, which we are the more surprized at, as Mr. Nolan has inserted another case extracted from a subsequent part of the same reports. The former case, decided on the Statute 6. Geo. II. c. 31, shews that the author has been rather too limited in his views of the securities, which the parish may require and take from the father of an illegitimate child.

The remainder of the arrangement we fully approve. What we have pointed out as objectionable, in our view of the subject, is submitted to the consideration of the author, whose subsequent editions of this work, will we doubt not, come forward with yet stronger claims on the profession, and on that part of the public, for whose use it is chiefly designed.

It is a melancholy consideration, that so many and voluminous provisions have become necessary for effectually maintaining the poor, and it may, after all, reasonably be doubted, whether that desirable object has been better attained by the present system of laws, than it was previous to the passing of the 43d of Elizabeth.

“It is curious” says Mr. Nolan, quoting Dr. Burn, “to observe the progress—by what natural steps and advances the compulsory maintenance became established; first, the poor were restrained from begging at large, and were confined to beg within certain districts, next the several hundreds, towns, corporate parishes, hamlets, or other like divisions, were required to sustain them with such charitable and voluntary alms, as that none of them of necessity might be compelled to go openly in begging: And the Churchwardens, or other substantial inhabitants, were to make collections for them, with boxes on sundays, and otherwise, by their directions, and the minister was to take all opportunities to exhort and stir up the people to be liberal and bountiful. Next, houses were to be provided for them by the devotion of good people and materials to set them on such work as they were able to perform. Then, the minister after the gospel every sunday, was specially to exhort the parishioners to a liberal contribution. Next, the collectors for the poor on a certain sunday in every year, immediately after Divine Service, were to take down in writing, what every parish was willing to give for the ensuing year; and if any should be obstinate and refuse to give, the minister was greatly to exhort him; if he still refused, the minister was to certify such refusal to the Bishop of the diocese, and the Bishop was to send for and exhort him in like manner; if he stood out against the Bishop’s exhortation: then the Bishop was to certify the same to the justices in sessions, and bind him over to appear there: and the justices at the sessions, were again gently to move and persuade him; and finally if he could not be persuaded, then they were to assess him what they thought reasonable towards the relief of the poor, and this brought on the general assessment in the fourteenth year of Queen Elizabeth.”

This Statute, adds Mr. Nolan, underwent some modifications during the government of that excellent princess.—But in the



43d year of her reign another act was framed upon those which had passed previously: under this Statute with a few alterations to be noticed hereafter, the fund for employing the poor, and maintaining those who are incapable of labour, is raised at this day. Many well-informed men have justly deplored the evils belonging to the present system of poor laws, yet they have seldom agreed in opinion as to the particular source to which they ought to be referred. The endless and expensive litigations to which it has given birth, are not among the least pernicious of its consequences.

The extended acquaintance with the necessities, the vices and occupations of the poor, acquired through the medium of the Society for bettering their condition, and increasing their comforts, enables them to state with confidence an ascertained fact, that the best and most economical application of parochial funds, is that which tends to assist and encourage industry and good management among the poor in their own cottages, in the care and conduct of their own families, and in placing out their children at an early age in a course of employment. In those parishes where the cottager has been supplied with a good cottage and garden, and the means of keeping his cow, at a fair and moderate rate, the labourers are among the steadiest and most orderly men, the poor's rate is greatly reduced, and the value of the landed estate much improved.—See the Reports of the Society.

For our part, we look to the exertions of this excellent establishment, for more accurate information, juster principles, and greater service to the poor and to the community, than is to be derived from any other source within our knowledge.—That their humane endeavours may abridge the labours of the legislature, is our most sincere and cordial wish!

Art. V. *The Lay of the Last Minstrel*. By Walter Scott, Esq. Second Edition. 8vo. pp. 334. Longman and Co. 1805.

ON looking back to those worst of feudal times,

“ When *disunited* Britain ever bled,  
Lost in eternal broil :”—

or, as the writer before us less seriously expresses it, when

“ They sought the beeves, that made their broth,  
In England and in Scotland both,”

we must be astonished at the infatuation of those politicians, who declaimed so violently against the union of England with  
its

its neighbour kingdoms. The miseries which both the southern and northern parts of the island suffered, long after the union of the two crowns in the person of James, are incalculable. And, were they not authenticated beyond suspicion, by the unanimous voice of history, tradition, and almost of living testimony, they would appear incredible. The miserable inhabitants of the *border* (that is, of the countries on each side of the ever-disputed limits of the two kingdoms) in times of war and faction, could neither acquire property, nor assure themselves of settled habitations. For, except a few fortified castles, asylums to their respective nations, they were consumed by roving clans from the North, or by armies of their opponents, equally marauding, from the South. Even during the most plighted peace (if peace it might be called) it was usual for bands of robbers, under the name of knights and moss-troopers, or as outlaws, to commit both nightly and daily depredations on their defenceless and unsuspecting neighbours.

In such a state of manners, amid the most savage ignorance, it may appear strange, that any thing even assuming the semblance of poetry, should be cultivated. But it must be remembered, that the muse of poetry is not exclusively attendant on the "piping time" of peace: nor does she raise her voice only in concert with her sisters, amid the enjoyments of polished intercourse and civilized society. We know that the wildest barbarians of the North, when they deluged Europe with blood, were accompanied by their poets, and revived, if they did not introduce, the rude battle-songs of the historic and prophetic bards of Germany. In like manner, the lordly baron, as well as the boisterous clan, and the marauding banditti of the border, thought a minstrel an indispensable attendant, and as much one of the household as any other domestic. In time of war, his duty was to accompany the armies, and to inspire the soldiers with the martial virtues, or rather vices. In times of peace, he entertained the guests in the hall of rude hospitality, with the exploits of his master, or of his ancestors: he sung their feats of arms, and their dexterity in the chase; or he trilled his harp in praise of the beauty of his patronesses, and sung the loves and the genealogy of the family.

"The Minstrelsy of the Scottish Border," in particular, has acquired much celebrity; and the writer before us pathetically entitles his performance, "*The Lay of the last Minstrel*." He tells us, that border scenes, border songs, and border manners, were the lullabies of his very infancy. He must, therefore, be better qualified for his subject than most poets, whether Scottish or English.

Some have attempted, and even some of our brother critics have encouraged the attempt, to wrest the palm of excellence from

from Dr. Beattie's Minstrel, and to bestow it on the work before us. In justice to the manly measures and sublime morality of that performance, we must protest against such a decision. Indeed, we cannot see how any parallel of comparison can be drawn between the works, except that the word "Minstrel" occurs in both their titles.

The Edwin of Dr. Beattie, (not exclusively a *Scottish* Minstrel,) early struck with the beauties and wonders of Nature, roves, delighted but bewildered, through her enchanting mazes, impelled, rather than conducted, by the *amabilis insania* of Fancy. In this "*progress*" of his ruling passion, led by untutored genius, he one evening visits the retreats of philosophic Truth, under the personification of a hermit; and learns sublime lessons of natural and moral wisdom :

" Enraptur'd by the hermit's strain, the youth  
Proceeds the path of science to explore," &c.

On the contrary, the "*Lay of the Last Minstrel*" is the wild, traditionary lore of an old harper, which he sings to the indulgent ear of Anne, the unfortunate widow of James, Duke of Monmouth and Buccleugh, beheaded in 1685. And, though it describes, at full length, the romantic manners of the times—the licentious incursions of the borderers, their poverty, their pride, their rude hospitality, their belief in goblins and witchcraft, and their passion for arms, tournaments, and single combat; yet it chiefly comprises events which have befallen the clan and family of the Scotts, lords of Buccleugh. We should judge the author to be a descendant of this family, from his familiarity with their history, traditions, and private anecdotes.

The plan of the poem will be best learned from the author's short preface.

' The poem, now offered to the public, is intended to illustrate the customs and manners which anciently prevailed on the borders of England and Scotland. The inhabitants, living in a state partly pastoral and partly warlike, and combining habits of constant depredation with the influence of a rude spirit of chivalry, were often engaged in scenes highly susceptible of poetical ornament. As the description of scenery and manners was more the object of the author, than a combined and regular narrative, the plan of the ancient metrical romance was adopted, which allows greater latitude in this respect than would be consistent with the dignity of a regular poem. The same model offered other facilities, as it permits an occasional alteration of measure, which, in some degree, authorises the changes of rhythm in the text. The machinery also, adopted from popular belief, would have seemed puerile in a poem, which did not partake of the rudeness of the old ballad, or metrical romance.

For these reasons, the poem was put into the mouth of an ancient Minstrel, the last of the race, who, as he is supposed to have survived the Revolution, might have caught somewhat of the refinement of modern



dern poetry, without losing the simplicity of his original model. The date of the tale itself is about the middle of the 16th century, when most of the personages actually flourished. The time occupied by the action is three nights and three days.'

Such are the outlines. As to the versification, it includes verses of all sorts and all sizes, from the lively sapphic to the gravest heroic; and some, which, were it not for their imagery and sentiment, would be no verses at all. Nevertheless, we shall not deny that they are generally appropriate to the speaker, and to the occasion.

The Last Minstrel is thus modestly, but auspiciously, introduced.

' Amid the strings his fingers strayed,  
And an uncertain warbling made,  
And oft he shook his hoary head.  
But when he caught the measure wild,  
The old man raised his face and smiled;  
And lightened up his faded eye,  
With all a poet's extacy!  
In varying cadence, soft or strong,  
He swept the sounding chords along;  
The present scene, the future lot;  
His toils, his wants, were all forgot:  
Cold diffidence, and age's frost,  
In the full tide of song were lost;  
Each blank, in faithless memory void,  
The poet's glowing thought supplied;  
And, while his harp responsive rung,  
'Twas thus the LATEST MINSTREL sung.'

p. 16.

We must now expect, when we listen to the Minstrel, those irregular measures, and that uncontrouled enthusiasm of song, which may characterise one, who, though he survives the Revolution, and may be supposed "to catch something of the refinement of modern poetry, still does not lose the simplicity of his original model." The following is his description of William of Deloraine, a knight sent by the Lady of Buccleugh on the dreadful errand of recovering a book of magic from the grave of a famous conjurer, Michael Scott, buried in Melrose Abbey, on the banks of the Tweed.

' XXI.

' A stark moss-trooping Scott was he,  
As e'er couched border lance by knee:  
Through Solway sands, through Tarras moss,  
Blindfold, he knew the paths to cross;  
By wily turns, by desperate bounds,  
Had baffled Percy's best blood-hounds;  
In Eske, or Liddell, fords were none,  
But he would ride them one by one;

Alike

Alike to him was time, or tide,  
December's snow, or July's pride;  
Alike to him was tide, or time,  
Moonless midnight, or maddin prime.  
Steady of heart, and stout of hand,  
As ever drove prey from Cumberland;  
Five times outlawed had he been,  
By England's king and Scotland's queen.'

pp. 30, 31.

When this adventurous warrior arrives at Melrose, he is shewn the magician's grave, by a very aged monk, who alone, as his friend, had been trusted with the dreadful secret. The bard exhibits a fine moonlight view of the abbey. A Gothic cathedral, with its painted windows, never looked better in song.

xi.

'The moon on the east oriel shone,  
Through slender shafts of shapely stone,  
By foliaged tracery combined;  
Thou would'st have thought some fairy's hand,  
'Twixt poplars straight, the osier wand,  
In many a freakish knot, had twined;  
Then framed a spell, when the work was done,  
And changed the willow wreaths to stone.  
The silver light, so pale and faint,  
Shewed many a prophet and many a saint,  
Whose image on the glass was dyed;  
Full in the midst his Cross of Red  
Triumphant Michael brandished,  
And trampled the Apostate's pride.  
The moon-beam kissed the holy pane,  
And threw on the pavement a bloody stain.'

pp. 50, 51.

This book of magic, and a goblin page to Lord Cranstoun, (taken from the history of Gilpin Horner, an elf well-known in Scotland,) perform most of the *nodos vindice dignos*, in this poem. On Deloraine's return, he meets with this Lord Cranstoun; who being of a hostile family, a fight ensues, in which the weary moss-trooper is wounded and unhorsed. The victor leaves his mischievous goblin page to staunch the borderer's wounds. This imp spies the "mighty book;" whose iron clasps refuse to be unclosed, till besmeared by the christened blood of the weltering Deloraine; and reads some of the spells, that "made a nut-shell seem a gilded barge, &c.;" but, he is forced by a superior power to forbear his studies. Afterwards, in the form of a playmate, with fiendish intent, he decoys the heir of Buccleugh from home; and, "with his fingers long and lean," would have crippled or strangled the child. But, in crossing a stream, the magic book obliges him to re-assume his elfish shape. His propensity to mischief however, is gratified; for this young heir of

Buccleugh is taken prisoner by the English: sad feuds follow between them and their neighbours, and the war-beacons blaze on every side. We think the bard's description of two warrior steeds, as their riders are preparing for combat, is rarely excelled, by Homer, or by Pindar.

' Their very coursers seemed to know,  
That each was other's mortal foe;  
And snorted fire, when wheel'd around,  
To give each knight his vantage ground."  
' The meeting of these champions proud,  
Seemed like the bursting thunder-cloud."

When the armies of each nation meet for fight, the heralds propose that a single combat shall decide the quarrel. Richard of Musgrave, for the English, is to fight William of Deloraine, whom Lord Cranstoun, personates. This nobleman is enamoured of Margaret, "the flower of Teviot;" but a mortal foe to the house of her father. Musgrave is slain; the heir of Buccleugh is restored: and, as a reward for his services, Cranstoun obtains the hand of Margaret. The two clans are reconciled: the two nations are at peace again; and all are invited to Branxholm castle, to celebrate the nuptials. The boundless festivity and hospitality of the times are richly portrayed.

## VI.

' The spousal rites were ended soon;  
'Twas now the merry hour of noon,  
And in the lofty-arched hall  
Was spread the gorgeous festival:  
Steward and squire, with heedful haste,  
Marshall'd the rank of every guest;  
Pages, with ready blade, were there,  
The mighty meal to carve and share:  
O'er capon, heron-shew, and crane,  
And princely peacock's gilded train,  
And o'er the bear-head, garnished brave,  
And cygnet from St. Mary's wave;  
O'er ptarmigan and venison,  
The priest had spoke his benison.  
Then rose the riot and the din,  
Above, beneath, without, within!  
For, from the lofty balcony,  
Rung trumpet, shalm, and psaltery;  
Their clanging bowls old warriors quaffed,  
Loudly they spoke, and loudly laughed;  
Whispered young knights, in tone more mild,  
To ladies fair;—and ladies smiled.  
The hooded hawks, high perched on beam,  
The clamour joined with whistling scream,

And



And flapped their wings, and shook their bells,  
In concert with the staghounds' yells.  
Round go the flasks of ruddy wine,  
From Bourdeaux, Orleans, or the Rhine;  
Their tasks the busy sewers ply,  
And all is mirth and revelry.' p. 174. 175.

The goblin page, however, not yet conjured down, incites the guests to quarrel over their cups; and even vents his malice, by interrupting the hearty mirth of his fellow servants in the buttery; till the Lady of Buccleugh bids the minstrels of each nation tell their simple tales, and soothe the discord into peace and harmony. The English minstrel is a favourite in "haughty Henry's court." And, it is said,

' The gentle Surrey lov'd his lyre—  
Who has not heard of Surrey's fame ?'

These recitations are highly characteristic; we regret that we cannot give them to our readers. The mischievous goblin is now to be remanded to his brother imps. He had constantly cried out, nobody knew why, *Lost! lost! lost!* He now exclaims, *Found! found! found!* While a spirit, said to be that of Michael Scott, enveloped in magic horrors, exclaims, *GILBIN, COME!*—and he vanishes in a clap of thunder. *Hæ nuge in seria ducunt*: the tale closes in a solemn manner, with a pilgrimage to Melrose Abbey, for the soul of the conjuror; and prayers and pious requiems, too awful for the occasion, are chanted by the holy fathers, over his grave. As they are the *last* words of the *last* Minstrel; we must give them to our readers.

' HYMN FOR THE DEAD.

' That day of wrath, that dreadful day,  
When heaven and earth shall pass away,  
What power shall be the sinner's stay?  
How shall he meet that dreadful day?  
When shrivelling like a parched scroll,  
The flaming heavens together roll;  
When louder yet, and yet more dread,  
Swells the high trump that wakes the dead;  
O! on that day, that wrathful day,  
When man to judgment wakes from clay,  
Be THOU the trembling sinner's stay,  
Though heaven and earth shall pass away!' pp. 201, 202.

We have received so much pleasure in perusing this work, that we are unwilling to particularize its *faults*. We might, however, submit to the ingenious writer, whether it would not be a considerable *improvement*, if the purposes to be answered

by the Lady's anxiety to possess the magic book, and by the knight's exertions in procuring it, were more apparent to the reader, and had a more evident effect on the progress and termination of the poem. While the book is in the grave of the enchanter, and while it is in the clutches of the goblin, it raises our expectations beyond what it afterward gratifies : and yet it might easily have been employed to great advantage, on behalf of the embarrassed lovers. The goblin, too, might, with better management, have been less ambiguously characteristic of the imp of discord ; for though his malignant machinations *may* be traced as the cause of kindling the torch of war, yet the reader does not discover it without investigation.

We think also, that some of the liberties taken by the author, with the versification and phraseology, though evidently designed, were scarcely desirable : they may be minstrelsy, but they are not poetry ; they might pass when accompanied by the harp ; but the deliberate critic detects them. We hardly know how to excuse such lines as these, even sanctioned as they are by classical example and modern usage ;

‘ And when the priest his death *prayer* had *pray’d*.’

‘ How could I *name* love’s very *name* ?’

‘ He *sighed* a *sigh*, and *prayed* a *prayer*.’

It is true that Mr. Scott has qualified his minstrel with abilities and disabilities so extremely *a propos*, that nothing can justly be imputed to him as a failure : and, indeed, we like the old harper so well, that we should be very glad to find, that he has left behind him in the family sundry MSS., from which we may be favoured with “ more last words” of the last Minstrel of the Border.

There are two or three episodes introduced, mostly at the beginnings of the Cantos : such as, the Minstrel’s recollection of his son, slain in war ; and of his aged preceptor in the art of minstrelsy. At the end of the second Canto, the old man, seasonably for himself, and for the reader too, is cheered by the duchess’ page with a goblet of wine ; of which he takes a draught, so “ long,” so “ deep,” so “ zealously.”

The volume concludes with about 150 pages of Notes, illustrative of Border manners, and of family history, which are very useful and entertaining. That our readers will be highly gratified and interested in the perusal of this work, we cannot entertain a doubt ; we feel pleasure in introducing them to a delightful repast, which frequently combines with the minor charm of novelty, those of exquisite measure, sentiment, imagery, and diction.

Art. VI. *History of all the Events and Transactions which have taken place in India*; containing the Negotiations of the British Government relative to the glorious Success of the late War. By His Excellency the Most Noble Marquis of Wellesley, Governor General of India, &c. &c. 4to. pp. 263. price 10s. 6d. Stockdale. London. 1805.

FROM the manner in which this extraordinary production is announced, the unsuspecting reader might imagine, that it is expressly sanctioned by the Noble Marquis, who so lately filled the high and important office of Governor General of India. Nothing, however, can be farther from the truth. The fact is, that his dispatches to the Court of Directors, having fallen into the hands of the French, by the capture of the ship that was bringing them to Great Britain, were thought to present so strong a counterpart to that ambition and intrigue, with which the Government of France is charged in Europe, that it was resolved to publish them in the *Moniteur*. From thence, after being, no doubt, pretty well garbled, and some think perverted to answer the political purposes of the Gallic publisher, they are brought before the British public. The motives which induced the publication in France are visible in every page;—an opportunity was not to be lost of exposing the inordinate ambition of Great Britain in India, as a counterpart, perhaps, to French rapacity in Europe.

The Mahratta empire, is not more remarkable for its sudden rise among the nations of Hindostan, within the last 150 years, favoured by the bloody contentions for power between the sons and successors of Aurengzebe, than for the extraordinary nature of its constitution. In this, it resembles nothing modern; but rather the feudal institutions of our forefathers, or the military tenures introduced by the Norman Conqueror. The government of this great military aristocracy, comprising the western branch of the Mahratta empire, resides at Poonah; about 100 miles inland, S. E. of Bombay. It consists of about twenty-five great chiefs, or members, who acknowledge for their head, or representative, THE PEISHWA; a Brahmin descended from a family of the sacred cast, which, during a century, under the name of minister, has exercised the rights, and enjoyed the prerogatives of Royalty. Among these chiefs, four or five, including the Peishwa, possess great power, extensive territories, ample revenues, and large armies. Their soldiery, indeed, generally suffered from insufficiency of pay, but the lands of their neighbours usually compensated that inconvenience. As the Mahometan power in the family of the Mogul declined, the encroachments of the Mahrattas, and their acquisition of territory increased, and there can be no doubt, that, unrestrained by British arms, all India would, ere this, have felt the grasp of their rapacity.



city. Of the ruinous effects of a Mahratta war, it is hard to form an adequate idea in Europe. Their countless armies of horse, render the destruction as rapid and complete as the ravages of invading locusts. Properly to describe the desolation, we must borrow the striking language of Eastern poetry: "*The land before them is as the garden of Eden; and behind them as the wilderness.*"

From this desolating plague, the provinces belonging to Great Britain, and its immediate allies, were alone exempted. Frequent wars and contentions embroiled the chiefs among themselves, all being equally stung by the two incompatible passions, that of establishing immense armies, and that of amassing prodigious wealth. In India, every native prince, even one whose abstemious principles may deny him the expenditure, on his own person, of a sum equal to the maintenance of a day labourer, is anxious to accumulate riches. Hence the Mahratta chiefs, when in peace, felt the miseries attached to poverty, far more severely than in war; because, while war was most congenial to their dispositions, it enabled them to gratify their love of money, by plunder. The two most powerful chiefs, Scindeah and Holkar, possessed armies and revenues equal to those of great kingdoms. Aware of their danger, from the vicinity and daily increasing power of the British Empire, they endeavoured to strengthen themselves by means of European officers and tactics, (though indeed with the Company's acquiescence) as the fall of Tippoo Sultaun, and the Peace of Amiens, had left the Company's Government in security, and without a rival. But the great armies constantly maintained by Scindeah and Holkar, were viewed by the British Government with jealousy; and events soon brought that jealousy into action. Holkar advanced toward Poonah, with a view to extort money from the Peishwa, under some pretence, though what it was does not very plainly appear. The English Resident there was directed to press upon the latter the necessity of his forming an alliance with the English Government, taking a body of their troops into his pay, and assigning for their maintenance part of his territory. Aware of the danger to be apprehended from admitting such powerful auxiliaries into the heart of the Mahratta empire, and it is probable, also, foreseeing the unpopularity of such a proceeding, he repeatedly refused his concurrence. Holkar continued advancing; and, with an army of twenty-eight battalions, of which fourteen were commanded by Europeans, and with a most formidable artillery, he beat the united forces of Scindeah and the Peishwa. The latter, fearing to fall into the hands of his enemy, fled toward the sea coast; the government of Bombay received him under its protection, and the treaty being again vehemently urged upon him in the moments of his distress, his forced acquiescence

quiescence sanctioned the interference of the Company's Government; and hence all the late events that have occurred in the Mahratta empire followed, as matters of course. The restoration of the Peishwa to the musnud was the effect of this treaty. The political horizon in Europe now became clouded, and Scindeah, though the friend and ally of the Peishwa, was requested to form a similar treaty with that entered into by the head of his own government. Sufficiently powerful already, he could not comprehend the necessity of taking British troops into his pay, and thereby adding to the strength of a state already sufficiently strong to overwhelm the native powers of India. His refusal was considered as ground of offence. The treaty was offered and urged repeatedly, and immediate war was threatened in case of refusal. The Rajah of Berar, who is head of the eastern branch of the Mahratta empire, saw the destructive torrent approaching; and, fully assured that himself was within the reach of its ravages, he endeavoured to guard against its effects by forming an alliance with Scindeah, the basis of which was a determination to guard their respective rights and possessions against all invaders. No treaty ever produced worse effects to its framers. The Supreme Council at Calcutta, endeavoured to disorganize the army of Scindeah, by a proclamation addressed to all the Europeans in his service; and by dint of intrigue, detached among others, the French General *Perron*, who was Chief in Command. This officer, nevertheless, did not reap all the fruits of his treachery; twenty-two lacks of rupees, about 260,000*l.* left by him in Agra, and claimed as private property, being declared public treasure, and, as such, given to the British army. In vain did the hill forts of Scindeah, rising to the clouds, and the dark recesses of the forests of Berar, hitherto unexplored by the eye of an European, oppose the armies of Britain. Defeat and ruin followed in rapid succession, and a few short months saw the two confederated chiefs deserted by their friends, destitute of arms and treasure, stripped of the largest part of their dominions, and reduced to unconditional submission.

Hitherto Holkar had avoided the storm. The obnoxious proposal of taking British troops into his pay, does not appear by the Noble Governor General's dispatches to have been made to him. Such a step if taken earlier, might have induced this powerful chieftain to unite with Scindeah, and the Berar Rajah. But *divide et impera*, a maxim well understood on this occasion, forbade precipitation, and not till after the two former chiefs were subdued, was Holkar called upon to form a treaty with the Company, and take part of their troops into his pay. Here we would observe, that had the dispatches which form the substance of this publication, appeared through any other medium than that of the *Moniteur*, we should have looked for

strong proofs that the Mahratta Chiefs corresponded with the French Government, and were forming combinations against the British interest in India, before measures of violence and bloodshed had been adopted. Such proofs may exist; their non-appearance in this work, is not decisive to the contrary; their publication could hardly be expected from the French Government, as it would be betraying their own friends. But if this sanguinary war was really undertaken without such proofs, then, we think, that however its authors may look forward with confidence, as mere politicians, to an acquittal before an earthly tribunal, there is another which cannot err, where the authors of all wars will be weighed in the balance of eternal justice, and receive a sentence of far greater importance than the opinions of men. We see but little indeed, from what is before us, to evince that this war was either just or necessary. The morality and policy of the Mahratta war, will probably engage the attention of parliament; and as a measure of precaution and foresight, it will, no doubt, find abettors, and its advisers may even demand applause. We envy not the man who can boast, that he found only twenty-five millions of British subjects in India, and that he doubled the number. To have disarmed her enemies by acts of steady magnanimity and benevolence, to have doubled the number of her friends and allies, by moderation and gentleness, would have been far more substantial praise. But we do not wish to pre-judge the question, especially when the difficulty of exercising such awfully responsible duties as those of a Governor-General of India is considered.

We have already observed, that Holkar was the last to be attacked; and his ruin was only protracted for a while, by the bravery and attachment of his troops, and his own resources and valour. All proved in vain. His fate was still more disastrous than that of Scindeah, and in his overthrow, though attended with the loss of nearly half the Company's army, Great Britain saw at her feet the last enemy which had dared to contend with her for independence on the plains of Hindostan. The Great Mogul, SHAH ALUM, poor, aged, and deprived of sight, had long extended his feeble arms toward Bengal, and implored assistance for the fallen house of Timour; but in vain. The Mahrattas held his dominions and family as their own. To restore him even to a nominal sovereignty was an act highly meritorious in the eyes of every good Mussulman, and while this deed of kindness became useful in weakening the enemies of his house, it had all the appearance, and actually partook of the nature, of substantial justice.

While the whirlwind and the storm have thus agitated the political world in Asia, and we lament the fall of many thousands of brave men on each side, we hope these dreadful bursts  
of



of violence have passed away, never to be renewed. The mild laws of Great Britain bestow numberless benefits; and security in person and property are realized to the inhabitants of India, beyond whatever they have experienced since the æra of the Mahometan conquest. They may now hope for a long repose from religious persecution, and Mahratta violence. Fifty millions of subjects enjoy a happiness after which their forefathers sighed in vain. Slavery is unknown to India; justice is accessible to the poorest peasant, and oppression hides its head. We know and believe, that there is a superintending power, "in whose hand an empire weighs a grain," which converts even the ambition of man to its own wise and beneficent purposes. Long buried amidst a darkness the most profound, the slumbering Brahmin begins to raise his head, and views and fears the approaching light of reason and truth. He trembles for the fall of his numerous idols, and painfully anticipates the desertion of his dark temples, which time, ignorance, and superstition have rendered inexpressibly sacred. The Mahometan, equally ignorant, and equally bigoted, already begins to ask, "what is truth?" Led by these great events, Truth, we trust, is about to illumine the Eastern world; and if the God of Truth have decreed it, who, or what, shall impede her progress? As friends of mental improvement, and human happiness, we rejoice in the persuasion, that India will soon feel, in various forms, and to a wide extent, the meliorating influence of genuine Christianity; and that her connexion with Great Britain will issue in her reception of the best of blessings, and her delight in the pure and benevolent morality of the Gospel.

---

Art. VII. Dr. Priestley's *Notes on the Scriptures*, concluded from page 109.

THE fourth and last volume comprises the notes and paraphrases on the Epistles, and the Book of Revelation. The epistles of Paul are not placed in the promiscuous order which they occupy in the common editions of the New Testament, but are disposed according to the supposed dates of their composition; in which Dr. P. closely follows the judicious statements of Lardner. In this part of his work the annotator has evidently employed peculiar pains and address: for which, indeed, he had pressing reasons. With all the benefit of his reserves and qualifications, his task was hard. Notwithstanding the denial of the inspiration of these epistles—the bold charges of ignorance, Jewish prejudices, and inconclusive reasoning—and the convenient covert of accommodated and figurative language; it

it is a most difficult thing, indeed, to recast the apostolic writings in the mould of modern Socinianism.

To follow Dr. P. through the application of his scheme to the whole scope, or to the particular passages, of the several epistles, would far exceed the bounds of a review: that investigation will highly become the serious and studious reader. But we may, perhaps, assist such an inquiry, by a brief notice of what appear to be Dr. P.'s main *principles of interpretation*.

The chief of these principles is, that the epistles, though a "very useful part of the canon of scripture," are "certainly of much less consequence than the others;" that they "were not intended, by the writers, for the use of the Christian church in all ages;" and that there is not "any appearance of the writers" imagining themselves to be inspired in the composition of these letters. Vol. iv. p. 3. 6.

In opposition to these unwarrantable assumptions, we have the strongest grounds of scriptural evidence for affirming, that the dispensation of the Spirit by the ministry of the apostles, was essential to complete the revelation of Christianity; that this was the design of the Lord Jesus, in the commission which he gave to those honoured messengers; that for the execution of this design they were qualified by the perpetual presence of the Holy Spirit, to guide them into ALL TRUTH; that under this commission they acted with strict fidelity and infallible certainty, *in all that they taught*, whether by speaking or by writing, on the subject of Christianity; that their authority, in all matters of religion, was virtually and really the authority of Christ himself; and that the presumptuous despiser was guilty of rejecting, "not man but God, who had given to them his Holy Spirit."

Dr. P. admitted that the apostles were honest and faithful men. With what face then, could he assert, or can any of his followers receive, such audacious blasphemies against the infallible truth, and the designedly permanent use of the apostolic epistles, when the writers of those epistles hold language like the following? "We speak the wisdom of God in a mystery, the hidden wisdom which God hath revealed unto us by his Spirit: which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. We have the mind of Christ. We are not as many who corrupt the word of God;\* but as of sincerity, but as of God, in the sight

---

\* Yet Dr. P. scruples not repeatedly to charge these holy and venerable men, not only with inconclusive reasoning, but with putting false constructions upon many passages cited by them from the Old Testament. How awfully applicable is the declaration of our Lord, "He that walketh in darkness knoweth not whither he goeth," or to what lengths of impiety his erroneous system may lead him!

of God, speak we in Christ. The things that I write unto you are the commandments of the Lord. We are of God. He that knoweth God heareth us: he that is not of God heareth not us. Hereby know we the Spirit of truth and the spirit of error."

If our readers desire to see a judicious and satisfactory proof of these positions, they will find it in "An Enquiry into the Nature and Extent of the Inspiration of the Apostles;" by the Rev. W. Parry, of Wymondley.

Another principle of interpretation, which Dr. P., in common with other Socinian writers, applies to the New Testament, is, the supposition that the language of the sacred writers is so beclouded with extravagant metaphors, obscure allusions, and harsh idioms, that its genuine meaning lies at a very remote distance from its apparent signification. We are warranted in drawing the conclusion to this extent, by observing the uniform manner of cutting many troublesome knots, which is adopted in the volumes before us. We readily admit that the scriptures are written in a style and idiom peculiar to the country, religion, and habits of the writers, and that a correct acquaintance with Jewish literature is a qualification necessary to an interpreter of the sacred books. But we are persuaded that the farthest extent to which this principle can be fairly carried, is entirely consistent with the clearness and perspicuity which should characterize a book, intended to be the guide of faith, and morals, to all the children of men, in every age, country, and condition. According to the notions of Dr. P. and his adherents, no book can be less qualified for answering its avowed purposes, than the New Testament; no book more unfit to be entrusted to the understandings of the general mass of mankind; no book more likely to be misapprehended in the most egregious manner. The works of Homer, and Herodotus, are distinguished by peculiarities of idiom and dialect, in a degree, little, if at all, inferior to those which occur in the apostolic writings. But will any unprejudiced man assert, that close translations of Homer and Herodotus, are not intelligible for all the great purposes of history, to persons in modern times, who know nothing of Grecian and Ionic learning, and who never made antiquity their study?—With respect to the figures and allusions which refer to the religious institutions of the Jews, it was evidently the design of the apostle Paul in particular, who uses them the most, to point out directly, or to intimate indirectly, the proper signification of emblematical rites and anticipations, and thus to illustrate the conduct of divine wisdom, in the establishment and arrangement of that dispensation, which was "the shadow of good things to come." But, so far from viewing the subject in this reasonable and scriptural light, to consign any passage to the shades of Jewish opinions and



and observances, is apparently considered by writers of Dr. P.'s stamp, as equivalent to making them signify nothing at all.

Connected with this, in complexion and tendency, is another leading principle which runs through these Notes on the Scriptures. We allude to the practice of lowering and evaporating the plain meaning of those descriptions, and predictions, relative to the truths and religion of Christ which occur in the Old Testament; and of denying the justness of their application when they are quoted by the New Testament writers. It is obvious that this cannot be done, without implicitly fixing a charge of ignorance, or dishonesty, on the apostles, and even on Jesus himself: but at this the *soi-disant* Unitarians never boggle. To save their system, they make no scruple of giving the lie to HIM who is "the faithful and true witness!"

It is a frequent topic of declamation with these gentlemen, that every thing essential to Christianity, lies in the belief of the single proposition, *Jesus of Nazareth is the Messiah*; and having said this, they take the liberty of pouring contempt on the doctrines the Deity and atonement of Christ, as being not only corruptions of Christianity, but such corruptions, as had not even the faint semblance of countenance, in the preaching and writing of the three first evangelists. This is among the most popular of their arguments, and it has been repeatedly drawn out to great length, by the author of the work on our table. But ought not the inquiry to have been previously made, What is the *true sense* of the term *Messiah*? The proper answer is, doubtless, to be sought for in the prophecies of the Old Testament. There he is described as the man of sorrows, and as the MIGHTY GOD; as the Messenger of the Covenant, and as JEHOVAH, the Saviour and Shepherd of Israel; as wounded for our transgressions and bruised for our iniquities, yet as seated on the throne of universal dominion, the heathen being his inheritance, and the uttermost parts of the earth his possession. The fundamental doctrine, that *Jesus was the Christ*, therefore included a large field of all-important truth, which would be more and more elicited, by a diligent study of the acknowledged oracles of God. Hence it is no wonder that Dr. P. found it his interest to employ his utmost endeavours, to degrade the prophetic testimony, relative to the person and character of Christ.

While we find so much to disapprove and to pity in the work before us, we are happy to present our readers with a passage of a more pleasing description. It has, of late, grown into a fashion, among Socinian and semi-deistical scribblers, to treat the concluding book of the New Testament canon, with peculiar affectation of contempt, and with every possible mark of sceptical suspicion. With the following extract from Dr. P.'s introductory observations on that book, we conclude our remarks on the whole work.

' This

' This book of Revelation, I have no doubt, was written by the apostle John, and probably about A. D. 96, after he had been banished to the isle of Patmos by the emperor Domitian. Sir Isaac Newton with great truth, says, he does not find any other book of the New Testament so strongly attested, or commented upon, so early as this. Indeed, I think it impossible for any intelligent and candid person to peruse it without being struck in the most forcible manner with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever; so as to be convinced that, considering the age in which it appeared, none but a person divinely inspired could have written it. Also, the numerous marks of genuine piety that occur through the whole of this work will preclude the idea of imposition, in any person acquainted with human nature. It is, likewise, so suitable a continuation of the prophecies of Daniel, that something would have been wanting in the New Testament dispensation, if nothing of this kind had been done in it. For it has been the uniform plan of the divine proceedings to give a more distinct view of interesting future events as the time of their accomplishment approached.

' Besides, notwithstanding the obscurity of many parts of this book, enough is sufficiently clear; and the correspondence of the prophecy with the events is so striking, as of itself to prove its divine origin. Indeed, some of the most interesting parts of this prophecy are at this very time receiving their accomplishment, and therefore our attention is called to it in a very particular manner; though it certainly was not the intention of divine providence to enable us, by means of those predictions to foretel particular future events, or to fix the exact time of their accomplishment.

' It is, indeed, sufficient for us, and affords us much consolation, that the great catastrophe is clearly announced, and such indications of the approach of happy times, as lead us to look forward with confidence and joy. These prophecies are also written in such a manner as to satisfy us, that the events announced to us were really foreseen; being described in such a manner as no person writing without that knowledge could have done. This requires such a mixture of clearness and obscurity as has never yet been imitated by any forgers of prophecy whatever. Forgeries written, of course, after the events, have always been too plain. It is only in the scriptures, and especially in the book of Daniel, and this of the Revelation, that we find this happy mixture of clearness and obscurity in the account of future events.' pp. 573—575.

---

Art. VIII. *Biographical Memoirs of Lord Viscount Nelson, &c. &c. &c.* with Observations Critical and Explanatory. *Sparsa coegi.* By John Charnock, Esq. F. S. A. Author of the *Biographia Navalis*, and the *History of Marine Architecture*. With several Plates. 8vo. pp. 526. Price 10s. 6d., Boards. Symonds. London. 1806.

MR. Charnock having been so fortunate as "to gain some personal knowledge of the great man, whose memory he now seeks to consecrate," has an evident advantage over those who

who compile what they call "Lives," from such materials as chance may throw in their way. It is true, that the *public* events in the life of a hero like Lord Nelson, are open to every eye; and these must, of course, be adopted as the basis of every narration that assumes the title of his history. But curiosity is not satisfied with the official accounts of eminent public characters: it delights in obtaining information, as to the private and personal deportment of those, by whom its attention has been cited. Hence, though it may gaze with the multitude, yet it is not satisfied with this vague admiration. Though it may know already as much as is known by all the world, still it solicits a more intimate acquaintance; is alive to every report, which assumes the character of authenticity; and to every profession of ability to gratify its inquisitive desires. There is, we must acknowledge, something extremely pleasing, in being able to trace the career of talent from its first glimmering to its meridian day; in watching the gradual irradiations which distinguish and mark its character; and applauding the ultimate splendour of its achievements. It is a natural tribute to merit, which departed merit especially may demand.

We have already communicated to our readers the general outlines of Lord Nelson's professional character; which, of course, form a considerable portion of the work before us. But Mr. Charnock's volume is further recommended by including a number of his Lordship's letters, written on various occasions; from which we learn many of the confidential sentiments and opinions, and much of the personal history, of this deservedly celebrated officer. These letters were addressed to his friend Captain Locker, Lieutenant-Governor of Greenwich Hospital: and are dated from 1777, to 1799. The public expect a work of great interest in that collection of his Lordship's papers, which is proposed by his family, as a monument to his memory: and if prudence may permit the publication of some which we might name, that expectation will be amply gratified. We have a specimen of the noble writer's perspicuity and candour, in the account of his taking two Spanish ships of the line, in the action off Cape St. Vincent, February 14, 1797, given by Mr. Charnock, in p. 75. This we would willingly quote; but we confess that the history of the same event as told by a British tar, is, in our estimation, a still greater curiosity. The style of this literary journalist is as *firm* as heart of oak itself. Not an unnecessary sentence degrades the "Log-book of his Majesty's ship, Captain, Commodore Nelson. We are not unwilling that this narration should be placed by the side of certain foreign compositions; and let the world judge of their merits!

"Passing



" Passing between the Diadem and Excellent, the Captain was immediately engaged by the Santissima Trinidad, a four decked ship, and two other three-deckers, and several two-deckers; so that at one time we were engaged by nine line of battle ships, in which we were most nobly supported by Captain Troubridge, of the Culloden. The Spanish admiral desisted from his attempt of joining his other division, and hauled to the wind on the larboard tack. About two P. M. the Culloden having got between us and the enemy, we ceased firing about 10 minutes, till we got a-head of her, and became engaged as before. Employed the interval in replenishing our shot and repairing our rigging. About half past two, our sails and rigging being almost cut to pieces, the Blenheim passed between us and the enemy. Employed as before, while our fire ceased; at three we came to engage several of the enemy's line, particularly the San Josef and San Nicholas. Saw a Spanish two-decker strike to the Excellent. Soon after we shot away the mizen-mast of the San Josef, which caused her to fall on board the San Nicholas to wind-ward. At half past three the Excellent passed us to wind-ward, engaging the San Josef within pistol shot as she passed by; on which she and the San Nicholas fell on board of each other. The San Josef having lost her mizen-mast, the Captain, whose fore-top-mast was at this time shot away, immediately luffed along-side, prepared for boarding, and, having engaged very sharply for a few minutes, in which we had fifteen men killed and wounded, the Commodore ordered the ship to be laid on board; when himself, Lieutenants Berry, Noble, and Pearson, and Messrs. Samwell, Withers, and Williams, midshipmen, at the head of the boarders and troops, entered on board the San Nicholas, on the larboard quarter, and from her boarded the San Josef, and hauled down the colours at five minutes before four o'clock. The latter mounting one hundred and twelve guns, Rear-admiral Winthuysen, and the former of eighty-four guns, Commodore Gerraldeino. They were both mortally wounded, and died soon after the action ceased. pp. 80—82.

The Letters are comprized in an Appendix. They contain an amusing account, by Captain Nelson, of his journey in France, in 1783, and we smile at an instance of his truly British Spirit, which breaks out in one, written from St. Omer's. " Here are two Navy Captains at this place, but we do not visit; they are very fine gentlemen with epaulets: you may suppose I hold them a little *cheap* for putting on any part of a Frenchman's uniform." With a different kind of smile we peruse our Hero's account of his *deficiency*—in horsemanship. We rejoice in his *providential* escape: and so may his country; to which his uncommon merit and services must have been unknown, had the "thousand to one" taken place.

" I was riding a *blackguard* horse that ran away with me at Common, carried me round all the works into Portsmouth, by the London gates, through the town out at the gate that leads to Common, where there was a waggon in the road, which is so very narrow that a horse could barely pass. To save my legs, and perhaps my life, I was obliged to throw

throw myself from the horse, which I did with great agility : but unluckily upon the hard stones, which has hurt my back and my leg, but done no other mischief. It was a thousand to one that I had not been killed. To crown all, a young girl was with me ; her horse ran away as well as mine ; but most fortunately a gallant young man seized the horse's bridle a moment before I dismounted, and saved her from the destruction she could not have avoided." Appendix, p. 24.

The part taken by Captain Nelson, in enforcing the principles of the navigation act, sets his character, for decision and correctness of judgement, in a very conspicuous point of view. As the subject is not wholly irrelevant to the present situation of our country, we shall extract his own account of these affairs, dated March 5, 1786, off Martinico.

" It was near the hurricane months when I arrived in this country, consequently nothing could be done till they were over in November, when the squadron arrived at Barbadoes, and the ships were to be sent to the different islands, with orders only to examine the anchorages, and whether there was wood and water. This did not appear to me the intent of placing men of war in peaceable times, therefore I asked Collingwood to go with me (for his sentiments and mine were exactly similar) to — ; I then asked him if we were not to attend to the commerce of our country, and to take care that the British trade was kept in those channels that the navigation laws pointed out. He answered, he had no orders, nor had the Admiralty sent him any Acts of Parliament. I told him it was very odd, for every captain of a man of war was furnished with the statutes of the Admiralty, in which the Navigation Act was included, which act was directed to admirals, captains, &c. to see it carried into execution. He said he had never seen the book ; but having produced and read the laws to him, he seemed convinced that men of war were sent abroad for some other purpose, than to be made a show of. (The rebel Americans at this time filled our ports.) — then gave orders to all the squadron to see the Navigation Act carried into execution. When I went to my station at St. Kitts, I turned away all the rebels, not choosing to seize them at that time, as it would have appeared a trap laid for them. In December, to my astonishment, down comes an order from him, telling us he had received good advice, and requiring us not to prevent the Americans from coming in, and having free egress and regress, if the Governor chose to allow them ; he enclosed at the same time a copy of the orders he sent to the governors and presidents of the islands. — and others began by sending letters not far distant from orders, that they should admit them in such and such situations, &c. telling me — had left it to them, but they thought it right to let me know it. Mr. — I soon trimmed up and silenced. —'s was a more delicate business ; I must either disobey my orders, or disobey acts of parliament which — was disobeying. I determined upon the former, trusting to the uprightness of my intention, and believing that my country would not allow me to be ruined ; for protecting her commerce. I sent to — expatiated on the navigation laws to the best of my ability ; told him I was certain some person had given him advice, which he would be sorry for having taken, against the positive directions of acts of parliament

ment; and I was certain he had too much regard for the commerce of Great Britain, to suffer our worst enemy to take it from us; and that too at a time when Great Britain was straining every nerve to suppress illegal trade at home, which only affected her revenue; that I hoped we should not be singular in allowing a much more ruinous traffic to be carried on under the king's flag; I added, in short, that I should decline obeying his orders, till I had an opportunity of seeing and talking to him, at the same time making him an apology. At first he was going to send a captain to supersede me; but having mentioned the matter to his captain, the latter said he believed all the squadron thought he had sent illegal orders, and therefore did not know how far I was obliged to obey them; this being their sentiments, he could not try me here, and now he finds I am all right, and thanks me for having set him right. I told the custom-house people I should, after such a day, seize all foreigners I should find in our islands, and keep them out to the utmost of my power till that time; they fancied I could not seize without a deputation, and therefore disregarded my threats. In May last I seized the first; I had the governor, the officers of the customs, all the planters upon me; subscriptions were soon filled to prosecute me; and the admiral stood neuter, although his flag was then in the roads. Before the first vessel was tried, I had seized four others, and having ordered the masters on board to examine them, and sent marines on board the vessels, not allowing some of them to go on shore, I had suits taken out against me, and damages laid at the enormous sum of 40,000*l.* sterling. When the trial came on, I was protected by the judge for the day; but the marshal was desired to arrest me, and the merchants promised to indemnify him for the act; but the judge having declared he would send him to prison if he dared to do it, he desisted. I fortunately attached myself to an honest lawyer, and don't let me forget, the president of Nevis offered the count to become my bail for 10,000*l.* if I chose to suffer the arrest. He told them I had done my duty, and although he suffered more in proportion than any of them, he could not blame me. At last, after a trial of two days, we carried our cause, and the vessels were condemned. I was a close prisoner on board for eight weeks, for had I been taken, I most assuredly should have been cast for the whole sum. I had nothing left but to send a memorial to the king, and he was good enough to order me to be defended at his expense, and sent orders to Mr. Shirley to afford me every assistance in the execution of my duty." Appendix, pp. 32—35.

We find this active officer, in the year 1796, employed in the Mediterranean; where he had ample opportunities of observing the conduct of the invading French, and of the unresisting Italians. His sentiments are perfectly just, and highly in character. "ITALY HAS BEEN LOST BY THE FEARS OF ITS PRINCES; HAD THEY EXPENDED HALF THE MONEY TO PRESERVE THEIR TERRITORIES, WHICH THEY HAVE PAID THE FRENCH FOR ENTERING THEM, THEIR COUNTRIES WOULD HAVE BEEN HAPPY: INSTEAD OF BEING FILLED WITH PRESENT MISERY, AND DIABOLICAL NOTIONS OF GOVERNMENT." *Ib.* p. 66.



Art. IX. Dr. Holmes's *Vetus Testamentum Græcum cum variis Lectionibus*, continued from page 90.

HAVING given in our preceding Number, a general History of the Greek Version of the Septuagint, and thus supplied what we deem a serious defect in the work before us; we now proceed to take a general view of the *Preface*, which, though perfectly unsatisfactory as far as the history of this ancient version is concerned, is yet of considerable importance with regard to the present edition.

The preface is divided into *four* chapters; the *first* of which is subdivided into eleven sections, under the following heads; these we shall give in the Doctor's words.

Sect. I. De Textu Versionis Septuagintaviralis circa ortum Christianismi.

Sect. II. De Emendatione Versionis Alexandrinæ, tunc temporis instituta.

Sect. III. De Utroque Origenis quoad Correctionem Versionis Alexandrinæ instituto.

Sect. IV. De Editione τῶν ὁ post τὴν κοινὴν Prima, in Tetraplis Origenis.

Sect. V. De Editione τῶν ὁ post τὴν κοινὴν Secunda, in Hexaplis Origenis, et de textu in iis Græco.

Sect. VI. De Obelo Hexaplari.

Sect. VII. De Asterisco Hexaplari.

Sect. VIII. De Editione τῶν ὁ post τὴν κοινὴν Tertia, per Lucianum, et de Exemplari quo usus est Editor.

Sect. IX. Quod Lucianus Editionem suam ad Normam Columnæ Hexaplaris conformaverit.

Sect. X. De Editione τῶν ὁ post τὴν κοινὴν Quarta, per Hesychium.

Sect. XI. De fontibus textûs Septuagintaviralis in Codicibus Pentateuchi hodiernis.

The *first* Section, containing general remarks on the state of the Greek text, at the commencement of the Christian Æra, and the sources whence its corruptions originated, is worthy of particular regard; and, did our limits permit, might be extracted as a favourable specimen of the author's Latinity and best manner.

The second chapter is employed in describing the MSS. written in *uncial characters*, which have furnished the most important of the various readings with which this volume is enriched, though they are here cited particularly in reference to the book of Genesis.

At the head of these, as the most valuable, because the most ancient and correct, is placed the *Codex COTTONIANUS*: which formerly contained the Book of Genesis, but was all consumed, except a few leaves, in 1723, when the Cotton Library was unfortunately set on fire. This loss would have been irreplaceable, had not an extract of its various readings, made by  
Gale,

*Gale, Walton, and Grabe*, been preserved. Dr. Grabe, who was deeply skilled in labours of this kind, made his extract about the year 1703. This venerable MS. is in quarto, in beautiful uncial or square characters, (what we commonly term capitals), each line consisting in general of 27, rarely of 30 letters. Like all the most ancient MSS. it has no distinction of chapters, verses, or words; and Dr. H. supposes it to have been written about the end of the *fourth*, or beginning of the *fifth* century. It seldom agrees with any MS. or printed edition, the *Codex Alexandrinus* excepted; and often exhibits various readings peculiar to itself. Certain *consonants* are frequently interchanged, especially those of the *same organ*; and the *vowels* are subjected to the same variation. Even the *vowels* and *diphthongs* are frequently permuted. As this was a fruitful source of mistakes in copiers, and errors in translators, and as a proper examination of the subject may lead to the detection of many corruptions in the text of ancient authors, and to a satisfactory method of accounting for the origin of many of the errors into which transcribers have fallen: we think our readers who have not the opportunity of examining such ancient MSS. will be pleased with a few specimens of these permutations, which may sometimes serve as a clue to direct them in their Biblical researches.

B and M are interchanged in Gen. xliii. 11. τερεμινθον is written for τερεμινθον.—Γ and K as γυνηγος for κυνηγος. x. 9; and ε contra φαλει for φαλειγ. xi. 16.—Γ and N as συγκοφουσιν for συνκοφουσιν. xxxiv. 30.—Γ and X as δραχματα for δραγματα. xxxvii. 6.—Δ and Λ as Κελμωναιους for Κελμων. xv. 19; and ε contra Αιδωμ for Αιδωμ xxxvi. 2.—Δ and N as Νεβρωδ for Νεβρωδ. x. 9. Δ and T as Ατατ for Αταδ. x. 10, &c.—Z and C as Χασαδ for Χαζαδ. xxii. 22; and μακαριζουσιν for μακαρισουσιν. xxx. 13.—Θ and X Οχοζαχ for Οχοζαθ xxvi. 26.—Θ and T απογραφετι for απογραφεθι xvi. 9.—K and X, as Καλαχ for Χαλαχ. x. 11. and ουχ for ουκ xiii. 9.—Π and Φ, as υφειξηται for υπειξη. xxxix. 9. Sometimes *consonants* are added to the end of words apparently for the sake of euphony; as Χωβαλ for Χωβα. xiv. 15.—γυναικαν for γυναικα. xi. 13.—Ευιλατ for Ευιλα. x. 7.—M is generally retained in the different flexions of the verb λαμβανω, in the future λημφομαι, λημφονται. xiv. 23, 24, &c. and in the aorist, λημφθητο. xviii. 4. And also in the word συμπαραλημφθη. xix. 17. This also is common in the *Codex Vaticanus*. Sometimes a *double consonant* is expressed by a *single one*, and *vice versa*. e. g. εννηκοντα, for εννηκ. v. 9. and Σινααρ, for Σινααρ x. 10. Ψελια for Ψελλια. xxiv. 47. &c.

The *Vowels* are often interchanged, e. g. Α and Ε, as τισσερακοντα for τισσαρ. vii. 4.—αυαση for αυση. xxi. 14. Α and Η, as ανωξεν for ηνωξεν. viii. 6. μαχαιση for μαχαισα. xxvii. 40.—Ε and Η, as εψημα for ηψημα. xxv. 29. ηνπνιασθη for ενπ. xxviii. 12.—Η and Ι, as Κητιος for Κητιος. x. 4. ωκη for εικη. xlix. 11.—Η and Υ, as ηχη for ηχυν. vi. 17.—Ρημα for Ρημα. xxii. 24.—Ο and Υ as διορεφα for διοροφα. vi. 17.—Ο and Ω, as Ρωβωθ for Ρωβωθ. x. 11.

The *Vowels* are often interchanged with the *Diphthongs*, e. g. ΑΙ and Ε, as απελπισσθαι for απελαντισσθαι. xix. 2. αυιγκαι for αυιγκη. xxii. 2.

παίδου for παιδου. xxxv. 27. καταξεται for καταξετε. xlii. 38.—EI and A, as ηρη for ηρη. xv. 15.—EI and E, as ενικεν for ενικεν. xviii. 5.—EI and H, as ηδεν for ηδεν. xviii. 19.—EI and I, as παρισηαι for παρισηαι. xviii. 6. γυναικα for γυναικα. xviii. 11. ουδης for ουδης. xxxi. 41. αριος for αριος. xv. 9, &c.—OI and H, as λχους for λχους. xxxi. 50.—OT and H, as πληγης for πληγης. xxvii. 27; and lastly, OT and Ω, as καταρωμηνους for καταρωμηνους. xii. 13. Permutations of this kind are very frequent in the most ancient MSS. and in inscriptions on stones, pillars, coins, &c.

The Dr.'s next authority in order of time and merit, is the famous *Codex VATICANUS*, written also in uncial characters, without distinction of chapters, verses, &c. and *originally* without accents; but these have been *added* by a later hand, by which also the MS. has been corrupted in several places, to make it accord with the more modern copies. It seems to have been corrected and altered for the purpose of being printed; but the *additions* and *expulsions* are fortunately such as may be readily discerned from the original text. *Codicem, ad typos destinatum, correxerunt Editores; ita tamen ut id, quicquid ipsi repudiaverunt, non minus in manifesto relinqueretur, quam alterum id, quod prælulerunt.* Præfat. p. 13. This MS. is supposed to have been written in the *fifth* or *sixth* century.

The *Codex ALEXANDRINUS*, presented on the part of Cyril Lucaris, formerly patriarch of Alexandria, to King Charles I. by the hand of Sir Thomas Roe, then ambassador at Constantinople, and now deposited in the *British Museum*, occupies the third place in the order of Dr. H.'s MSS. in uncial characters. With the MS. Cyril, who was then patriarch of Constantinople, sent the following note, written by his own hand.

*Liber iste Scripturæ Sacræ Novi et Veteris Testamenti, prout ex Traditione habemus, est scriptus manu Theclæ nobilis fæminæ Egyptiæ ante mille (pro Mille) et trecentos Annos circiter paulo post concilium Nicænum. Nomen Theclæ in fine Libri erat exaratum; sed extincto Christianismo in Egypto a Mahometanis, et Libri una Christianorum in similem sunt redacti conditionem; extinctum ergo et (lege est) Theclæ nomen et laceratum, sed memoria et traditio recens observat.*

*Cyrillus Patriarcha Constantinopolitanus.\**

\* This book of the Holy Scriptures of the new and Old Testament, was written according to tradition, by the hand of Thecla, a noble Egyptian woman, about 1300 years since, a little after the council of Nice. The name of Thecla, was formerly written at the end of the book, but Christianity being suppressed in Egypt, by the Mohammedans, the books also of Christians shared the same fate. But though the name of Thecla be blotted and torn out, yet memory and tradition continue to preserve it.

*Cyril, Patriarch of Constantinople.*

*This,*



This, we believe, in antiquity, may fairly vie with the *Codex Vaticanus*: for it is generally allowed to have been written (probably at Alexandria) before the conclusion of the *fifth* century: the letter of Cyril, assigns it a much earlier date, viz. a little after the council of Nice, which was held at a city of that name in Nicomedia, in 324. Of this most valuable MS. Dr. H. has given a very short and unsatisfactory description.

The *fourth* and *fifth* codices are distinct parts of the same MS. as Dr. Græve has fully proved in the Prolegomena to his edition. The first is termed the *Codex SARRAVIANUS*, now in the public library of the academy of Leyden: the second, called *Codex COLBERTINUS*, was formerly numbered 3084, among the Colbert MSS. and is now preserved in the Royal Library, at Paris. It consists of seven leaves in Exodus, thirteen in Leviticus, and two in Numbers, which in no respect differ from the *Codex Saravianus*, which is deficient in these very leaves, so that the identity of this fragment with the preceding MS. is absolutely ascertained. A leaf also, taken out of the book of Judges, was formerly in the possession of the celebrated Montfaucon, the text of which he inserts in his *Palæographia Græca*, p. 189. In the preceding page, he gives a large and important *fac simile* of Levit. c. ii. v. 16; and iii. v. 1, et seq. from which it appears, that this MS. contains a text of the Septuagint version, essentially different from that in our printed copies. In it the uncial and round characters are intermixed.

The *Codex CÆSAREUS*, called also, *Codex ARGENTEUS*, and *Codex Argenteo-Purpureus*, because written in *silver letters*, on *purple vellum*, is the *sixth* in Dr. H.'s catalogue. It consists of twenty-six leaves only; the first twenty-four containing a fragment of the book of Genesis, from c. iii. 4.—viii. 24: the two last, a fragment of the Gospel of Luke, chap. xxiv. from v. 21 to v. 49. It has forty-eight curious miniature paintings; engraved copies of which may be seen in Nesselius's catalogue. Vol. i. p. 55—102, and a fine *fac simile* of the writing, *Palæogr. Græc.* p. 194. Nessel supposes that these paintings are such as might have been executed in the time of Constantine. In these pictures, the divine presence and supporting power are always represented by a hand proceeding out of a cloud; and they exhibit interesting specimens of the habits, customs, and amusements of those early times. In a specimen of his projected edition, which Dr. H. published in 1795, he inserted the whole of these fragments, leaf for leaf, and line for line, with those in the MS. with a beautiful *fac simile* of the 8th page. These we have collated with the copy in Lambecius; the description in Nesselii catalogus, vol. i. p. 49.—and were sorry to find the two copies at such frequent variance with that given by Dr. Holmes. But to whose account the inaccuracies are chargeable we cannot

pretend to say, as we cannot have access to the manuscript.—When the *matter* on which this fragment is written, the beauty of the characters, which are all in gold and silver, its various readings, and especially, the numerous miniatures with which it is adorned, are all considered, we think we may safely assert, that the Codex Cæsareus, and the Codex Argenteus of Upsal, (which contains the four Gospels in Gothic,) are two of the most important and curious relics of Ecclesiastical Antiquity.

The Codex AMBROSIANUS, so called from the Ambrosian library, at Milan, to which it belongs, occupies the *Seventh* place in this catalogue. It is a large square quarto, in a round uncial character, *quod dicimus*, (says Montfaucon *Diar. Ital. c. 2.*) *ut distinguatur a caractere oblongo et deflexo*. This eminent critic, who examined it in 1698, supposed it to be then about 1000 years old.

For a particular description of the Codex COISLINIANUS, the *Eighth* in this catalogue, Dr. H. refers his readers to the *Bibliotheca Coisliniana*, of Montfaucon. As this work cannot be within the reach of our readers in general, we shall supply the Dr.'s lack of service, by extracting from it what we deem necessary to complete the description of the MS. in question. In the *Biblioth. Coislin.* this MS. is the *first* in order, and was formerly numbered LVI. It is in *quarto*, 13 inches by 9, and was written, as Montfaucon conjectures, in the *sixth*, or, at the latest, in the *seventh* century. It is in a beautiful round uncial character, a *fac simile* of which, from the beginning of Genesis, is given in the above work. p. 8. It has in most places, the spirits and accents; but those were evidently inserted by a comparatively recent hand. It consists of 226 leaves of vellum, and formerly contained the Octateuch, 1 and 2 Samuel, and 1 and 2 Kings; but much of it has perished by the injuries of time. The copyist was totally ignorant of the Hebrew language, as appears from his inscription at the commencement of the book of Genesis, which is as follows; Βαρεσθε παρὰ Ἑβραίων, οὐ περ ἐστὶν ἐρμηνευόμενον, λόγος ἡμετέριον. The word Βαρεσθε, which he says means in Hebrew, the history of the days, *i. e.* the six days' work of creation, is no other than בְּרֵאשִׁית, *beresheeth*, the first word of Genesis, which simply signifies, *In the beginning*. This ignorance of the Hebrew, is, however, a favourable circumstance, as it prevented the transcriber from interpolating his copy from the Hebrew text. Montfaucon held this MS. in the highest estimation, and believed it to be one of the most important in Europe. He has particularly recommended it to the attention of any who should in future publish a new edition of the Septuagint. *Dignissimus sane Codex, cujus varias lectiones excipiat, si quis novæ τῶν ὁ editioni operam dederit. Nullum quippe illo præstantiorem hactenus novimus.* *Bibl. Cois. p. 32.* In collating this important MS.

MS. for the present edition, Dr. H. has properly followed the advice of this eminent Critic.

The *Codex BASILIANO-VATICANUS* is the *Ninth* and last in Dr. Holmes's catalogue of MSS. in uncial characters. It is written in an oblong leaning character, and appears to have been executed sometime in the 9th century. Dr. H. esteems it a MS. of considerable importance, as it contains some valuable readings found nowhere else.

These nine MSS. numbered in the preface, and quoted in the body of the work by roman numerals, are all the MSS. in uncial characters, containing the whole, or parts of the Pentateuch, to which Dr. H. could gain access. The reader will observe, that the two last articles, though occupying the 8th and 9th places in the catalogue, are marked by Dr. H. x. and xi.

The 3d chapter is occupied with a short description of those MSS. in *small* or *cursive* characters, whose various readings have been selected for this edition: they amount to 63, and were written chiefly in the 9th, 10th, and 11th centuries. They are quoted in the preface, and referred to in the body of the work by Arabic figures. For farther information on this head we must refer to the work itself.

An account of the EDITIONS, FATHERS and VERSIONS, collated for this work, forms the subject of the fourth Chapter.

Five EDITIONS were collated. 1, the *Complutensian* in the Alcala Polyglott, folio, printed in 1514—22. and the *Editio Princeps* of the Septuagint. What MSS. the editors made use of for this edition are not known: though Dr. H. thinks that three of those which he has collated, contain nearly the whole of the text of the Pentateuch as it stands in the Complutensian edition.

2. The *Aldine* edition, printed at Venice, by Aldus Manutius Romanus, in 1518. fol. To make this edition as immaculate as possible, Aldus collated a number of ancient MSS., and, as he informs us himself, employed several very eminent scholars to assist him in the work.

3. The *Oxford* edition by Dr. Grabe, begun in 1706, and finished in 1721. This work exhibits the text of the celebrated Codex Alexandrinus mentioned above, with additions from the *Codex Vaticanus*, and some from the *Complutensian* edition. It should be observed that this edition, gives on the whole, a fair representation of the Alexandrian MS. for the *additions* taken from the above or other sources, are always printed in a smaller character than that employed in the text. Though Dr. Grabe had prepared the whole work for the press, yet he only lived to publish the Octateuch and the Metrical books. Francis Lee, M. D. a very eminent Greek scholar, edited the historical books: and W. Wigan, S.T.D. edited the *Prophetical*. This is a very valuable edition; the Prolegomena of Dr. Grabe, contain a Treasure  
of



pretend to say, as we cannot have access to the manuscript.—When the *matter* on which this fragment is written, the beauty of the characters, which are all in gold and silver, its various readings, and especially, the numerous miniatures with which it is adorned, are all considered, we think we may safely assert, that the Codex Cæsareus, and the Codex Argenteus of Upsal, (which contains the four Gospels in Gothic,) are two of the most important and curious relics of Ecclesiastical Antiquity.

The Codex AMBROSIANUS, so called from the Ambrosian library, at Milan, to which it belongs, occupies the *Seventh* place in this catalogue. It is a large square quarto, in a round uncial character, *quod dicimus*, (says Montfaucon *Diar. Ital. c. 2.*) *ut distinguatur a caractere oblongo et deflexo*. This eminent critic, who examined it in 1698, supposed it to be then about 1000 years old.

For a particular description of the Codex COISLINIANUS, the *Eighth* in this catalogue, Dr. H. refers his readers to the *Bibliotheca Coisliniana*, of Montfaucon. As this work cannot be within the reach of our readers in general, we shall supply the Dr.'s lack of service, by extracting from it what we deem necessary to complete the description of the MS. in question. In the *Biblioth. Coislin.* this MS. is the *first* in order, and was formerly numbered LVI. It is in *quarto*, 13 inches by 9, and was written, as Montfaucon conjectures, in the *sixth*, or, at the latest, in the *seventh* century. It is in a beautiful round uncial character, a *fac simile* of which, from the beginning of Genesis, is given in the above work. p. 8. It has in most places, the spirits and accents; but those were evidently inserted by a comparatively recent hand. It consists of 226 leaves of vellum, and formerly contained the Octateuch, 1 and 2 Samuel, and 1 and 2 Kings; but much of it has perished by the injuries of time. The copyist was totally ignorant of the Hebrew language, as appears from his inscription at the commencement of the book of Genesis, which is as follows; ΒΑΣΙΣΘ ΠΑΡΑ ΕΒΡΑΙΟΙΣ, Ο ΠΕΡ ΕΣΤΙΝ ΕΡΜΕΝΕΥΟΜΕΝΟΝ, ΛΟΓΟΙ ΗΜΕΙΣ. The word ΒΑΣΙΣΘ, which he says means in Hebrew, the history of the days, *i. e.* the six days' work of creation, is no other than בְּרֵאשִׁית, *beresheeth*, the first word of Genesis, which simply signifies, *In the beginning*. This ignorance of the Hebrew, is, however, a favourable circumstance, as it prevented the transcriber from interpolating his copy from the Hebrew text. Montfaucon held this MS. in the highest estimation, and believed it to be one of the most important in Europe. He has particularly recommended it to the attention of any who should in future publish a new edition of the Septuagint. *Dignissimus sane Codex, cujus varias lectiones excipiat, si quis novæ τῶν ὁ editioni operam dederit. Nullum quippe illo præstantiorem hactenus novimus.* *Bibl. Cois. p. 32.* In collating this important MS.

MS. for the present edition, Dr. H. has properly followed the advice of this eminent Critic.

The *Codex BASILIANO-VATICANUS* is the *Ninth* and last in Dr. Holmes's catalogue of MSS. in uncial characters. It is written in an oblong leaning character, and appears to have been executed sometime in the 9th century. Dr. H. esteems it a MS. of considerable importance, as it contains some valuable readings found nowhere else.

These nine MSS. numbered in the preface, and quoted in the body of the work by roman numerals, are all the MSS. in uncial characters, containing the whole, or parts of the Pentateuch, to which Dr. H. could gain access. The reader will observe, that the two last articles, though occupying the 8th and 9th places in the catalogue, are marked by Dr. H. x. and xi.

The 3d chapter is occupied with a short description of those MSS. in *small* or *cursive* characters, whose various readings have been selected for this edition: they amount to 63, and were written chiefly in the 9th, 10th, and 11th centuries. They are quoted in the preface, and referred to in the body of the work by Arabic figures. For farther information on this head we must refer to the work itself.

An account of the EDITIONS, FATHERS and VERSIONS, collated for this work, forms the subject of the fourth Chapter.

Five EDITIONS were collated. 1, the *Complutensian* in the Alcala Polyglott, folio, printed in 1514—22. and the *Editio Princeps* of the Septuagint. What MSS. the editors made use of for this edition are not known: though Dr. H. thinks that three of those which he has collated, contain nearly the whole of the text of the Pentateuch as it stands in the Complutensian edition.

2. The *Aldine* edition, printed at Venice, by Aldus Manutius Romanus, in 1518. fol. To make this edition as immaculate as possible, Aldus collated a number of ancient MSS., and, as he informs us himself, employed several very eminent scholars to assist him in the work.

3. The *Oxford* edition by Dr. Grabe, begun in 1706, and finished in 1721. This work exhibits the text of the celebrated *Codex Alexandrinus* mentioned above, with additions from the *Codex Vaticanus*, and some from the *Complutensian* edition. It should be observed that this edition, gives on the whole, a fair representation of the Alexandrian MS. for the *additions* taken from the above or other sources, are always printed in a smaller character than that employed in the text. Though Dr. Grabe had prepared the whole work for the press, yet he only lived to publish the Octateuch and the Metrical books. Francis Lee, M. D. a very eminent Greek scholar, edited the historical books: and W. Wigan, S.T.D. edited the *Prophetical*. This is a very valuable edition; the Prolegomena of Dr. Grabe, contain a Treasure  
of

pretend to say, as we cannot have access to the manuscript.—When the *matter* on which this fragment is written, the beauty of the characters, which are all in gold and silver, its various readings, and especially, the numerous miniatures with which it is adorned, are all considered, we think we may safely assert, that the Codex Cæsareus, and the Codex Argenteus of Upsal, (which contains the four Gospels in Gothic,) are two of the most important and curious relics of Ecclesiastical Antiquity.

The *Codex AMBROSIANUS*, so called from the Ambrosian library, at Milan, to which it belongs, occupies the *Seventh* place in this catalogue. It is a large square quarto, in a round uncial character, *quod dicimus*, (says Montfaucon *Diar. Ital. c. 2.*) *ut distinguatur a characterē oblongo et deflexo*. This eminent critic, who examined it in 1698, supposed it to be then about 1000 years old.

For a particular description of the *Codex COISLINIANUS*, the *Eighth* in this catalogue, Dr. H. refers his readers to the *Bibliotheca Coisliniana*, of Montfaucon. As this work cannot be within the reach of our readers in general, we shall supply the Dr.'s lack of service, by extracting from it what we deem necessary to complete the description of the MS. in question. In the *Biblioth. Coislin.* this MS. is the *first* in order, and was formerly numbered LVI. It is in *quarto*, 13 inches by 9, and was written, as Montfaucon conjectures, in the *sixth*, or, at the latest, in the *seventh* century. It is in a beautiful round uncial character, a *fac simile* of which, from the beginning of Genesis, is given in the above work. p. 8. It has in most places, the spirits and accents; but those were evidently inserted by a comparatively recent hand. It consists of 226 leaves of vellum, and formerly contained the Octateuch, 1 and 2 Samuel, and 1 and 2 Kings; but much of it has perished by the injuries of time. The copyist was totally ignorant of the Hebrew language, as appears from his inscription at the commencement of the book of Genesis, which is as follows; Βασησιθ παρα Εβραϊοις, ο περ εστιν ερμηνευομενον, λογον ημερων. The word Βασησιθ, which he says means in Hebrew, the history of the days, i. e. the six days' work of creation, is no other than בְּרֵאשִׁית, *beresheeth*, the first word of Genesis, which simply signifies, *In the beginning*. This ignorance of the Hebrew, is, however, a favourable circumstance, as it prevented the transcriber from interpolating his copy from the Hebrew text. Montfaucon held this MS. in the highest estimation, and believed it to be one of the most important in Europe. He has particularly recommended it to the attention of any who should in future publish a new edition of the Septuagint. *Dignissimus sane Codex, cujus varias lectiones excipiat, si quis novæ τῶν ὁ editioni operam dederit. Nullum quippe illo præstantiorem hactenus novimus.* *Bibl. Cois. p. 32.* In collating this important MS.



MS. for the present edition, Dr. H. has properly followed the advice of this eminent Critic.

The *Codex BASILIANO-VATICANUS* is the *Ninth* and last in Dr. Holmes's catalogue of MSS. in uncial characters. It is written in an oblong leaning character, and appears to have been executed sometime in the 9th century. Dr. H. esteems it a MS. of considerable importance, as it contains some valuable readings found nowhere else.

These nine MSS. numbered in the preface, and quoted in the body of the work by roman numerals, are all the MSS. in uncial characters, containing the whole, or parts of the Pentateuch, to which Dr. H. could gain access. The reader will observe, that the two last articles, though occupying the 8th and 9th places in the catalogue, are marked by Dr. H. x. and xi.

The 3d chapter is occupied with a short description of those MSS. in *small* or *cursive* characters, whose various readings have been selected for this edition: they amount to 63, and were written chiefly in the 9th, 10th, and 11th centuries. They are quoted in the preface, and referred to in the body of the work by Arabic figures. For farther information on this head we must refer to the work itself.

An account of the EDITIONS, FATHERS and VERSIONS, collated for this work, forms the subject of the fourth Chapter.

*Five* EDITIONS were collated. 1, the *Complutensian* in the Alcala Polyglott, folio, printed in 1514—22. and the *Editio Princeps* of the Septuagint. What MSS. the editors made use of for this edition are not known: though Dr. H. thinks that three of those which he has collated, contain nearly the whole of the text of the Pentateuch as it stands in the *Complutensian* edition.

2. The *Aldine* edition, printed at Venice, by Aldus Manutius Romanus, in 1518. fol. To make this edition as immaculate as possible, Aldus collated a number of ancient MSS., and, as he informs us himself, employed several very eminent scholars to assist him in the work.

3. The *Oxford* edition by Dr. Grabe, begun in 1706, and finished in 1721. This work exhibits the text of the celebrated *Codex Alexandrinus* mentioned above, with additions from the *Codex Vaticanus*, and some from the *Complutensian* edition. It should be observed that this edition, gives on the whole, a fair representation of the Alexandrian MS. for the *additions* taken from the above or other sources, are always printed in a smaller character than that employed in the text. Though Dr. Grabe had prepared the whole work for the press, yet he only lived to publish the Octateuch and the Metrical books. Francis Lee, M. D. a very eminent Greek scholar, edited the historical books: and W. Wigan, S.T.D. edited the *Prophetical*. This is a very valuable edition; the Prolegomena of Dr. Grabe, contain a Treasure  
of

of Sacred Criticism, and we have no doubt the work will occupy an increasingly distinguished place in the estimation of the public.

4. The *Lipsig* edition, published by J. Frederick Fischer, in 1767 and 1768, from a MS. in the Library of the Paullinian College, containing the whole text of Leviticus and Numbers, with a part of Exodus and Deuteronomy.

5. The *Catena* of Nicephorus on the Octateuch. 1st. and 2d. Samuel, and 1st. and 2d. Kings taken from two Constantinopolitan MSS. one of the 13th. the other of the 14th. century, printed at Lipsig, in 1772—1774. The *catena* exhibits the commentaries of 51 Greek fathers upon the text. The reader will observe that the edition of Cardinal *Carafa*, printed at Rome, by Zanetti in 1587, is not mentioned here, because Dr. Holmes takes this edition for the ground work of his own; and with it, all the MSS. Fathers, Versions, and Editions are collated.

The FATHERS and other Greek writers, which are quoted in the various readings, are divided by Dr. H. into three classes.

1. Those who wrote before the *Tetrapla* edition of Origen;
2. Those who wrote before he published the *Hexapla*; and
3. Those who wrote after the publication of both. The chief of these in their chronological order are Philo Judæus, Barnabas, Clemens Romanus, Hermas, Iguatius, Polycarp, Justin Martyr, Irenæus, Theophilus, Clemens Alexandrinus, Hippolytus, Origen, Gregory Thaumaturgus, Eusebius, Athanasius, Cyril of Jerusalem, Epiphanius, Basil the great, Gregory Nyssen, Gregory Nazianzen, Chrysostom, Isidore of Pelusium, Cyril of Alexandria, Theodoret, Basil of Seleucia, Cosmas Indicopl., Damascenus, Theophylact, Euthymius, and Zigabenus.—Besides Asterius, Acasius, Diodorus, Gennadius, Hesychius, Macarius, Methodius, Nicetas, Procopius Gazæus, Severianus, Severas, Theodorus, and many others.

The VERSIONS are 1. The antient *Latin*, *Itala* or *Ante-Hieronymian*, or the Latin version which was in use before Jerom formed that text, which is now called the *Vulgate*.

2. The *Coptic*, or that in the language of Upper Egypt.
3. The *Sahidic*, or that in the language of Lower Egypt.
4. The *Syriac*, made from the Greek text.
5. The *Arabic*, from four MSS. all taken from the Septuagint, so far as they are quoted in this work. The Version of the Pentateuch, by *Hārēth ben Sēnān ben Shebāt*, made A. H. 891. which answers to A. D. 1486. seems to be of most importance. On this version Dr. H.'s remarks are extended to a considerable length, and are peculiarly interesting.

6. The *Slavonic*, the various readings of which have been selected from two editions, one, *Ostrogens*. 1581. folio; and the other, *Moscuæ* 1759.

7. The

7. The *Armenian* made in the 5th. century, is quoted from the Venice edition of 1733.

8. The *Georgian* made also in the 5th century, and printed Moscuæ, 1743, folio. For a particular account of these, we must refer to the work itself. The following, which is the concluding paragraph of this preface, we select as worthy of particular observation.

"Hoc unum superest monendum, quod collationes istæ ex omni genere, quæ ad hoc opus per hos quindecim annos jam fuerunt elaboratæ, in Bibliotheca Bodleiana reponantur, atque vel a me, si vivam et valeam, vel, si aliter acciderit, ab aliquo quodam Editore sub auspicio Colendissimorum Typographi Clarendoniani Oxoniensis Curatorum, in publicum emittentur."

With sincere and deep regret we inform our readers, that this very laborious and eminent critic, died at his house in Oxford, in November 1805, in the fifty-sixth year of his age. But, from the intelligence contained in the preceding paragraph, we learn, that so much is already done towards the perfecting of this important edition, that there is every reason to believe the work will be *continued*, and the lovers of Biblical Literature soon put in possession of the most valuable edition of this venerable version ever published since the days of Origen. We take this opportunity to recommend the work to the notice of our readers, and hope that many will feel disposed to promote the accomplishment of the undertaking, by their influence and pecuniary aid.

In our succeeding Number we shall take a general view of the collations which were carried on for fifteen years, both at home and abroad; the literary treasures which were opened, and the contributions which were made, to enable the Doctor to carry his grand project into execution. After which, we propose to examine some of the most important various readings, that we may be able to appreciate the benefit, which the republic of letters, and the cause of Divine Revelation, are likely to derive from the completion of this arduous and expensive undertaking.

(To be continued.)

---

Art. X. Roscoe's *Life and Pontificate of Leo. X.* continued from p. 132.

WE have now arrived at the fifth year of Leo's pontificate, which introduces us to the eventful period, when Martin Luther first made a distinguished figure in Christendom. Whether the extravagance of Leo, in his domestic expenditure, his munificence to men of letters, and his profusion in public spectacles, had greatly reduced his finances, or whether his project for completing St. Peter's at Rome vastly exceeded his revenues, certain



tain it is, that he found himself greatly embarrassed, and under the necessity of obtaining supplies by extraordinary means. He had recourse to the sale of indulgences, which had, indeed, in former times been resorted to in cases of great emergence, but which at the present time, was the most imprudent measure that could have been devised. In the dark ages, there was nothing so gross, which might not be imposed upon the vulgar, but the time of Leo was distinguished, in an extraordinary degree, by a spirit of inquiry and the diffusion of knowledge; and nothing was so directly calculated to destroy all reverence for the church of Rome, as this monstrous traffic in indulgences. It required but little sagacity to foresee, that it would be followed by unbounded licentiousness among the vulgar, contempt among the learned, and indignation among those who still retained the least regard for common decency. Leo was equally unfortunate, moreover, in his choice of persons for carrying on this merchandize. Among the most shameless of these infamous merchants, was one John Fetzal, a Dominican inquisitor. "This frontless monk, says Mosheim, executed this iniquitous commission, not only with matchless insolence, indecency, and fraud, but even carried his impiety so far, as to derogate from the all-sufficient power and influence of the merits of Christ." He boasted that he had saved more souls from hell, by his indulgences, than St. Peter had converted to Christianity by all his preaching: and among his other blasphemous expressions, he used to say: "The moment the money tinkles in the chest, the soul mounts up out of purgatory." "A soul may go to heaven, in the very moment, in which the money is cast into the chest. The man who buys off his own sins by indulgences, merits more than he who gives alms to the poor, unless it be in extreme necessity." The unblushing impudence of this farmer of indulgences, together with the profligacy and profaneness to which they gave birth, at length aroused the indignation of Martin Luther, who was, at this time, an Augustine monk, and a professor in the University of Wittemberg. This singular, and almost divine, man seems to have been raised up by the peculiar providence of God, for the work of reformation; and the pious reader of his history will not fail to remark the extraordinary manner in which he was first induced to give himself up, to the service of the Church, the suitableness of his education for the work in which he was to be employed, the rare union of temper and talents which qualified him to meet every emergence, and the extraordinary coincidence of circumstances which opened the way to events the most distant from his thoughts, when he first commenced his career. He possessed a spirit, bold, ardent, and invincible; a genius quick, and penetrating; and a mind stored with a vast fund of knowledge, considering the times in which he lived. His  
memory

memory is said to have been exceedingly retentive, his speech commanding and eloquent, his eye piercing, and his person impressive of respect and reverence. He was indefatigable in labour, undismayed in difficulties, and so ardent a friend to truth, that he followed her, wherever she led, without the least regard to consequences. However, not exempt from the lot of humanity, he had faults, which sometimes threw a shade over his brightest actions. He was naturally irritable, and had too strong a propensity to sarcasm and jesting. The former failing caused him to take up some things too hastily, and sometimes hurried him to undue lengths; and the latter occasionally prompted him to treat his adversaries with a degree of contempt, which can by no means be justified.

Such was the man whom it pleased God to use as his instrument, in effecting the greatest reformation that the church had experienced, since error and profligacy had found their way into it. His opposition to the scandalous sale of indulgences led him to a discovery of other enormities, and he proceeded from exposing one error and abuse to the detection of another, till the whole mass of papal corruption opened before him, and he saw the absolute necessity of totally renouncing all connection with this "Mystery of iniquity," lest he should be "partaker in her plagues." But it is of importance to remark that this was among the very last of his discoveries. He had been nursed in a superstitious veneration, for the successors of St. Peter; and had imbibed, from his earliest infancy, the notion that there is no salvation out of the pale of the church. The following account, which Luther himself gives, of the progress he made in his great work, and which we have extracted from the excellent work of Mr. Milner, entitled "*Church History*," will be found of great importance towards appreciating the value of that part of Mr. R's work, which relates to the reformation accomplished by Luther.

"Before all things, says he, I intreat you, pious reader, for our Lord Jesus Christ's sake to read my writings with cool consideration, and even with much pity. I wish you to know that when I began the affair of indulgences, at the very first, I was a monk, and a most mad papist. So intoxicated was I and drenched in papal dogmas, that I would have been most ready at all times to murder, or assist others in murdering, any person, who should utter a syllable against the duty of obedience to the pope. I was a complete SAUL; and there are many such yet. There were, however, and are now, others, who appear to me to adhere to the pope on the principle of Epicurus; that is, for the sake of indulging their appetites; when secretly, they even deride him, and are as cold as ice, if called upon to defend the papacy. I was never one of these; I was always a sincere believer

liever; I was always earnest in defending the doctrines I professed: I went seriously to work, as one who had a horrible dread of the day of judgement, and who, from his inmost soul, was anxious for salvation.

" You will find, therefore, in my earlier writings, with how much humility, on many occasions, I gave up very considerable points to the pope, which I now detest as blasphemous, and abominable in the highest degree. This **ERROR**, my slanderers, call **INCONSISTENCY**;—but you, pious reader, will have the kindness to make some allowance, on account of the times and my inexperience. I stood absolutely alone at first; and certainly I was very unlearned, and very unfit to undertake matters of such vast importance. It was by accident, not willingly or by design, that I fell into these violent disputes; God is my witness." Vol. 4. pp. 332, 333.

This general view of Luther's character and conduct seemed necessary to clear the way to some remarks, that we shall take the liberty of making on Mr. R's account of this great reformer. Luther, evidently, is not a favourite with Mr. R. and we have sometimes been disposed to doubt, whether the reformation itself stands any higher, in his estimation, than the author of it; at least, he has, certainly, betrayed no undue partiality to either. What strikes us, on a general survey of Mr. R's account of this great work, is an oversight of any interference of Providence in it;—every thing is ascribed to the natural connexion between cause and effect, without any regard to a supreme cause; God makes no appearance in this transaction. Mr. R., moreover, attributes to Luther and his adherents, a systematic plan of opposition to the church of Rome,—an eagerness to seize on every circumstance which could add celebrity and respectability to their cause, at the expense of the credit of the papal see: whereas, it is abundantly evident that the reformer had conceived no idea of separating from the church of Rome, till absolutely compelled to do so, and that he was, at all times, peculiarly anxious to be considered, as one of her most dutiful sons. Lastly, Mr. R. has overlooked a variety of circumstances in this controversy between Luther and the church, which would have placed the character of the reformer in a favourable light,—while he has frequently dwelt with apparent pleasure and minuteness, on what seems likely to bring discredit, on his principles, and conduct. He begins with the following remarks."

" The peace of the church, thus restored by the labours of the council (of Lateran) was not however destined to remain long undisturbed. Scarcely had the assembly separated, before the new opinions and refractory conduct of Martin Luther, a monk of the Augustin order, at Wittenberg, attracted the notice of the Roman court, and led the way



to that schism, which has now, for nearly three centuries, divided the Christian world, and introduced new causes of alienation, discord, and persecution, among the professors of that religion, which was intended to inculcate universal peace, charity and good will." Vol. 3. p. 138.

In this and several other paragraphs, Mr. R. seems to cast a reflection on the reformation, as disturbing the peace of the Christian church, and introducing a spirit of rancour and animosity. It should be remarked, however, that there is a sort of peace, which it was not the intention of the Christian Religion to promote, but rather by every possible means to disturb and overturn:—"The strong man armed keepeth his goods *in peace*, &c." The very commencement of this religion greatly disturbed the peace both of Jews and pagans, and the author of it himself declared, that it would cause divisions among the nearest friends and connexions. It is indeed to be lamented that wicked men should set up their banners against the kingdom of Jesus Christ, and thereby counteract the diffusion of universal peace; but true Religion ought no more to be blamed for this, than a peaceable man for endeavouring to disconcert the plans, and to divide the hearts, of a band of rebels. If indeed, as Mr. R. seems to think, there is but little to choose between the reformed religion and that of papal Rome, then the schism which Luther occasioned deserves the severest censure; but, with our views of the victory of truth over error, and good morals over profligacy, which attended the labours of our reformer, we shall ever find cause for exultation where Mr. R. thinks there is reason for regret.

After Luther's opposition to the sale of indulgences had excited the alarm of the church of Rome, Cajetan, the pope's legate was sent into Germany, to have a conference with Luther, and either to bring him to a recantation, or conduct him as a prisoner to Rome. In Mr. R's account of this conference, there are many insinuations of unhandsome and disingenuous conduct in Luther, while the behaviour of Cajetan is represented as particularly mild and conciliating. Seckendorf, however, whose impartiality cannot be fairly called in question, and who took uncommon pains to acquaint himself with the most minute circumstances relating to the reformation, gives a very different statement of the case. It is true that Luther was at first received with courtesy, and the legate would have been glad to persuade him to a recantation, without entering into the merits of the controversy; but when he found him indisposed to bow to any authority but that of reason and scripture, and saw that it was in vain to talk of decrees and councils, when opposed to the dictates of truth itself, the cardinal fell into a rage, and thought to awe Luther by frowns and menaces. Luther perceiving that a controversy was never likely to end, where it was impossible to agree upon the standard

to

to which it should be referred, delivered, in writing, a statement of his opinions, on the points which were objected to him. This statement, was not only treated by Cajetan "as irrelevant to the purpose," as Mr. R. mildly represents the case, but it was received with the greatest contempt, and the writer was told that his answers were those of a perfect idiot.

After Luther had waited from the Friday till the Monday following, in the expectation of being again sent for by the Legate, and it was rumoured that, notwithstanding the pledge which had been given him for a safe conduct, he was to be apprehended and thrown into prison, he began to think of withdrawing from the place of danger and consulting his own security. Previous, however, to his departure, he drew up a respectful letter to the Legate, in which he apologizes for any irreverent, or unbecoming, expressions against the Pontiff, which might have escaped him in the warmth of controversy—but at the same time, he declares that he neither can nor will make any concessions, which would wound his conscience, or offend against the truth. To this letter he received no answer. On the day following he wrote again to the Cardinal, in a style more consonant with his usual spirit. He complains of the hardships he had sustained in coming so long a journey, the burthen he brought upon his friends in supporting his expenses, and the little prospect there was of bringing the controversy to a favourable issue: he therefore informs the Cardinal of his determination immediately to leave Augsburg. He had however the precaution to draw up a particular account of this whole conference, in order to prevent any misrepresentation of it from his enemies, and having made "an appeal from Leo X., prejudiced and misled, to Leo X. when better informed on the subject," he delivered the whole to a notary public, and immediately departed. This affair, however, assumes a different aspect in the hands of Mr. Roscoe.

"Before his departure," (says Mr. R.) "he prepared an appeal from Leo X. prejudiced and misled, to Leo X. when better informed on the subject; for the adoption of which daring measure he excuses himself, in his last letter to the Cardinal, by attributing it to the hardships of his situation, and the advice of his friends. He did not however fail to give directions, \* that after his departure, this appeal should be fixed in the great square of the city; which directions were punctually complied with. Notwithstanding the disrespect shewn to the Cardinal by the abrupt departure of Luther, he did not exercise the powers which had

---

\* Mr. R. produces no proof that *Luther* gave this direction: and if he had given it, there might be nothing indecorous in it, if proper care were taken, as it is probable there would be, to state the reasons of this unusual measure.

been entrusted to him, by excommunicating Luther and his adherents; but contented himself with writing to the Elector of Saxony, expressing his disappointment, in the conduct of Luther; and requesting that if he still persevered in his opposition to the church, the elector would send him to Rome, or at least banish him from his dominions." Vol. 3. p. 169,

But this lenity in the Cardinal may be accounted for, without reflecting much credit on his clemency. He knew very well that to excommunicate Luther would have exasperated Frederic the Elector, whom the pope was particularly desirous of uniting with himself as a party against the reformer; and that no good could be effected by this measure, unless the person of Luther could likewise have been apprehended. It seems, however, more than probable that, had not Luther taken care of himself, by a timely departure from Augsburg,—in spite of the promise of safety, the Cardinal would have executed his commission, and carried him a prisoner to Rome.

After Mr. R. has concluded his account of the various interviews which took place between Cajetan and Luther, and his "abrupt" departure from Augsburg, he endeavours to account for the success of the reformer, and attributes it to two particular causes: 1. His combining his cause with that of the promoters of literature; and, 2. His offering to submit his opinions to the test of reason and scripture. That the cause which Luther espoused might be *promoted* by the countenance of a few of the most learned men of the age, and that nothing was more likely to gain credit among men of reflection, than an appeal to the only standards of truth, reason and scripture, perhaps no one will deny: but that these two circumstances will account for the whole, or even the principal part of his success, is what we can by no means admit. The fact, indeed, may be doubted, whether Luther *did* manifest a particular desire to identify, what Mr. R. calls, *his* cause, with that of the promoters of literature; at least Mr. R. has given no *proof* of this attempt. It is very supposeable that Luther might wish for the support of such men as Erasmus and Melancthon, and yet that he did not connect his cause with that of literature: and also that he might frequently represent his opponents as ignorant and stupid, without insinuating that a person could not be a man of science who opposed him. Mr. R. has himself established the fact, that his adversaries were the most ignorant and unlearned divines of the age, and that men of science kept aloof from the controversy. "This attempt, says our author, to unite the cause of literature with that of reform, is also frequently noticed by Erasmus." "I know not how it has happened, says he, (Erasmus), but it is certain, that they who first opposed themselves to Luther, were also the enemies of learning; and hence its friends were



were less adverse to him, lest by assisting his adversaries they should injure their own cause.' This, so far from proving that Luther endeavoured to identify his cause with that of literature, proves merely that literary men consented to a neutrality in this controversy, entirely from the fear of injuring their own interests; and that, had they not apprehended disgrace from associating with his ignorant opponents, they would have gladly assisted them; while, as circumstances then stood, they thought it best to continue silent spectators of the contest. Nor do we think that "the violence of his (Luther's) proceedings, and the overbearing manner in which he enforced his peculiar opinions" were the cause of his "losing, in a great degree, the support of that eminent scholar." Probably a more substantial reason for Erasmus' desertion of his friend, might be adduced from the flexible, courtly, time-serving spirit of this otherwise great man.

One might have expected that that part at least of Luther's conduct, in which he referred his measures to the test of reason and scripture, would have had the approbation of Mr. R.; but, even here, our author fancies he discovers the same art and dexterity as characterized the rest of his conduct. "Plausible, says he, however, as this conduct may appear on the part of Luther, it must be confessed, that its success was much beyond what might reasonably have been expected from it; and that it was, in fact, *little more than a veil thrown over the eyes both of his enemies and friends.*" p. 176. Surely this bears a little too hard on our reformer. Must every one then who rests his cause on reason and scripture, be suspected of cunning and artifice? or was Luther such a notorious adept in the arts of deceit, that his sincerity can never be believed? or, can Mr. R. furnish us with any better referees than Scripture and reason, or any less likely to "throw a veil over the eyes of both enemies and friends!"—Mr. Roscoe, we think will never be charged, even by Roman Catholics themselves, with unjust partiality towards the German monk;—some readers, probably will be of opinion, that the historian has advocated too warmly, that parent of ignorance and error, the religion of the family he celebrates.

*(To be concluded in our next Number.)*

---

Art. XI. *War in Disguise; or, the Frauds of the Neutral Flags.*  
Second Edition. 8vo. pp. 252. Price 4s. 6d. Hatchard. 1805.

**A**T a moment of unexampled difficulty, when concurrent circumstances are rapidly hastening a crisis most important to our country, the subject of this able pamphlet demands particular regard. It is a subject that depends on the acknowledged laws of Nations, and is open to the determination of every impartial examiner: it is only to a very inaccurate acquaintance

quaintance, both with rights and circumstances, that we can trace such a diversity of sentiment, as really exists among men of sense and principle, on this interesting topic. In a question, therefore, where the opinion of the public has so complete a cognizance, and so powerful an operation, it is highly important to our national interests, to extend its information and correct its views.

For this purpose the work before us is eminently qualified. It begins with stating, in a forcible manner, how slightly the French nation now appears to be affected by a state of warfare, compared with the difficulties it suffered in former contests. Then, "we distressed their trade, we intercepted the produce of their colonies; and thus turned the channel of wealth, at a double advantage from their revenue into our own. — Their expenditure was immensely increased, and wasted in defensive purposes. — Through the iteration of such losses, more than by our naval victories, or colonial conquests, the house of Bourbon was vanquished by the masters of the sea." Now, their ships "seem to have retreated from the ocean, and to have abandoned the ports of their colonies; but it is a mere *ruse de guerre*. They have, for the most part, only changed their flags, chartered many vessels really neutral, and altered a little the former routes of their trade. Their transmarine sources of revenue have not been for a moment destroyed, and at present are scarcely impaired." Thus we are in vain the rulers of the waves, and our brave sailors buffet the tempest in vain. Our enemy, therefore, gains a double advantage from carrying on his commerce under neutral flags, where formerly he sustained a double loss. This is the *damnum* to which our author directs the public eye; we now advert, in his own words, to the *injuria*.

"The colonizing powers of Europe, it is well known, have always monopolized the trade of their respective colonies; allowing no supplies to be carried to them under any foreign flag, or on account of any foreign importers; and prohibiting the exportation of their produce in foreign ships, or to any foreign country, till it has been previously brought into the ports of the parent state. — Such, with a few trivial and temporary exceptions, has been the universal system in time of peace; and, on a close adherence to this system, the value of colonies in the new world, has been supposed wholly to depend.

"In the war, which commenced in the year 1756, and was ended by the peace of 1763, France, being hard pressed by our maritime superiority, and unable, with safety, either to send the requisite supplies to her West Indian Islands, or to bring their produce to the European market, under her own mercantile flag, resorted to the expedient of relaxing her colonial monopoly; and admitted neutral vessels, under certain restrictions, to carry the produce of those islands, to French or foreign ports in Europe. Of course, it was so carried, either really or ostensibly, on neutral account; the object being to avoid capture on the passage.

But the prize courts of Great Britain, regarding this new trade as unwarranted by the rights of neutrality, condemned such vessels as were captured while engaged in it, together with their cargoes; however clearly the property of both might appear to be in those neutral merchants, on whose behalf they were claimed.

'As these vessels were admitted to a trade, in which, prior to the war,

French bottoms only could be employed, they were considered as made French by adoption: but the substantial principle of the rule of judgment was this—'that a neutral has no right to deliver a belligerent from the pressure of his enemy's hostilities, by trading with his colonies, in time of war, in a way that was prohibited in time of peace.' p. 11—13.

Such was "the rule of the war of 1756;" a rule then first practically established by a court renowned for its equity, in order to counteract an artifice then first adopted.\*

The neutral thus takes advantage of the weakness of the colonizing power, and attempts to exercise new privileges, to the manifest injury of that very belligerent power, by whose success it obtains them. We cannot, perhaps, state the principle of law more clearly, than in the language of that excellent judge, who has long presided, with distinguished reputation, at the Admiralty Court.

'The general rule is, that the neutral has a right to carry on, in time of war, his accustomed trade, to the utmost extent of which that accustomed trade is capable. Very different is the case of a trade which the neutral has never possessed, which he holds by no title of use and habit in times of peace; and which, in fact, he can obtain in war, by no other title, than by the success of the one belligerent against the other, and at the expence of that very belligerent under whose success he sets up his title; and such I take to be the colonial trade, generally speaking.' p. 13.

In the subsequent war (the American) there were circumstances we are informed that rendered it expedient to relax from the strict justice of

---

\* But this rule was established, not merely on just views of the colonial system, but on rights founded in the law of nations, and sanctioned by ancient usage and acquiescence. The author has, indeed, adverted to this argument, in another part of his work; but we could wish he had extended his views of the subject to an earlier period than 1756. He would have found the principle of the laws then in force, originating at a very remote period, and recognised even under Edward III. The law of nations, in the 16th century, undoubtedly permitted the seizure of neutral vessels, carrying warlike stores to an enemy; accordingly, Queen Elizabeth seized and destroyed above 60 vessels, conveying such stores to Spain while the Armada was in preparation. Those vessels bore the flag of the Hanseatic league—a power then more respected upon the ocean, and better able to revenge an insult, than any sovereign state. And, although the Queen was, at that time, and for several years after, accused of infringing upon their maritime rights, yet this measure was not enumerated among their grievances—a sufficient proof that they could not impeach its justice. The analogy, it is true, does not hold directly with regard to the colonies; but it makes out a case much stronger than the mere analogy, for the Hanseatic vessels may be considered as carrying property belonging to their own state. "The law of nature and nations, undoubtedly rendered the burning of these ships a matter of right:—the ships of an ally, assisting an enemy, are to be considered as enemies." It will be necessary, indeed, to make out a new definition of warlike stores, which, in fact, should extend to every article necessary for the well-being of the belligerent power.—See Oddy's European Commerce, pp. 49, 50, &c. for an account of which we refer to our Nos. for January and February, 1806.—Rev.



this rule: though "it was never avowedly departed from, much less expressly reversed." Immediately on the termination of hostilities, France resumed her colonial monopoly; and at the commencement of the late war, again threw open her ports to neutral commerce.

"Our government adopted, with promptitude, the course which it seemed proper to take. On the 6th of November, 1793, a royal instruction to the commanders of his Majesty's ships of war and privateers was issued, ordering them 'to stop and detain for lawful adjudication, all vessels laden with goods the produce of any French colony, or carrying provisions or other supplies for the use of any such colony.' p. 20.

This regulation deeply affected the Americans; whose "flag was used, for the most part, to protect the property of the French planter, not of the American merchant." The disputes which arose, and their amicable termination, are sufficiently known. 'Nothing, however, was expressly settled by our convention, respecting the lawfulness of neutral commerce with the colonies of a belligerent power: nor were any concessions made, whereby this country was in any degree precluded from asserting the rule of the war of 1756, to its utmost practical extent.' By a new direction, in January, 1794, neutrals were *permitted*, by *implication*, to convey produce from such colonies any where but to Europe; and in January 1798, a fresh instruction further relaxed the rule, and *permitted*, by *implication*, the conveyance of such produce to Great Britain, or to the neutrals' own country, in addition to the former *permission*.

The general principle acknowledged by the Courts of Admiralty and Appeal, in their decisions, was—"That the colony trade is generally prohibited, and that whatever is not specially relaxed continues in a state of interdiction."

'On there commencement of hostilities the same plan was with little variation pursued;' by the order 24th June, 1803, neutrals are *permitted* to trade from the colonies to their own neutral country, provided the ship and cargo belong to inhabitants of such country; and provided they should not have supplied articles contraband of war, nor traded with a port under blockade.' 'The general result of this historical statement, is, that we have receded very far in practice from the rule of the war 1756, in some points, while we have adhered to it in others; but that the principle of that important right has never been theoretically or practically abandoned.'

And now, on the successive *indulgences* we have mentioned, wherein Great Britain was the only power that made a sacrifice of any interest, the neutral and hostile nations attempt to establish a claim of right, and thus to subvert the 'rule of 1756,' and the original principles on which it was founded. The author then proves, in a complete and satisfactory manner, that neutrals have deviated even from these relaxed regulations to a daring and enormous extent. The regulation of 1798, *permitted* neutrals to carry colonial produce to their own countries, or to England. Then, American vessels, under a pretended destination to England, conveyed it without risque to any European port. Now, being prohibited from bringing it to this country, they carry it into an American port, and re-ship for Europe, or even proceed with the same vessel under fresh papers. This commerce, so importantly injurious to us, is carried on in a manner the most shameful and scandalous, in violation of every

principle of morality and natural right, and is protected by a complicated system of fraud, evasion, and perjury.

A principle founded on justice, it is the interest of all nations to render permanent; those who are desirous, for the moment, of renouncing it, will in a change of circumstances, lament and condemn their imprudence. There is certainly a particular advantage in this system, as tending to cramp the sinews of war, and to shorten the duration of hostilities, without the effusion of human blood.

The author shews, in a perspicuous manner, the nature of this illicit trade, and proves beyond dispute, from the premium of insurance on such double voyages, that the risk is very inconsiderable. The property is insured as neutral; but the underwriters pledge themselves, as a matter of honour, that they will not, in case of loss, dispute the neutrality of the property, or avail themselves of any sentence pronouncing it to be hostile. The enemy, therefore, has as full a security for his low premium, as the British importer has for his high one. For six per cent. the British underwriter will warrant Spanish property, knowing it to be such, from the Havannah to Spain, by way of America; though he receives what is equal to seven on British property of the same description, carried with convoy, and in far better bottoms, from Jamaica to London. The excess of the whole war premium, above that which was paid on the direct voyage in time of peace, is only two per cent.—Can we wonder that Buonaparte should be indignant and clamorous at the late attempts of our prize court to restrain it?"

Among other evils, our privateering force is entirely superseded, while that of the enemy flourishes with increasing vigour, and improves on the ruins of our trade. In short till we carry the execution of the laws respecting neutrality into full force and effect—only *two* descriptions of vessels will navigate the seas: *British* and *Neutrals*. The latter will carry on the commerce of our enemies, at peace freights, peace wages, and peace insurances; the former with all war contingencies, and exposed to increasing depredations from the privateers of our enemies: we shall not be able, therefore, to stand the competition upon any market in the world, although we possess the sovereignty of the ocean. According to the present practice, *our own* are the only vessels that can be captured; the enemy will not have a single ship at sea, except for the destruction of our commerce, while his own is carried on, by neutrals, with safety and success!

The author then adverts to the effect of such a system upon the naval power of the country. It is sufficiently evident that our national prosperity is essentially connected with our commercial; and that the Royal Navy depends, for its strength and continuance, upon the mercantile.

These remarks require no comment; the evil, though not its whole extent, is manifest; and, after establishing the truth of his statements so satisfactorily, we are surprised that the author should set himself to prove our *right* of applying a *remedy*. We might venture to rest it on the primary duty of self preservation; but we cannot doubt the propriety of correcting the mischief, when we consider it as originating in usurpation of once acknowledged rights, existing only by voluntary and temporary indulgence, and even now flourishing in perjury and fraud. We shall not, therefore, follow the author into this discussion, though undoubtedly he has, by this means, the advantage of arguing his point in a new way, and thus rendering 'assurance doubly sure.' We most warmly recommend it to those who have any doubt upon the subject, or who wish for complete information.



We proceed, then, to the *manner* of applying the remedy; and perfectly agree with him that it deserves the most serious and deliberate inquiry. We certainly do not see that he has succeeded in the discovery; and we should ill perform the duty we owe to our country were we to profess our satisfaction with the remedy he proposes. This is—to revoke our indulgences, to assert the right which was declared in the war of 1756, and, after notice, to confiscate every ship and cargo trading with an enemy's colony. It would be impertinent in us to attempt to supply what we deem a deficiency, and indeed would involve combinations too important to be here discussed. The author has, doubtless, rendered a great service to his country, in calling its attention to this interesting subject, in pointing out the nature of the evil, and stating the *right*, as well as the *reasons*, of preventing its continuance.

The *prudence* of applying a remedy, which occupies the closing part of this work, admits of no more question in our view, than the *right*. The *expedience* of our author's plan, and indeed of every other, is open to deliberation. He is of opinion that it would *not* produce, eventually, any serious differences with neutral nations, and justly remarks, that a hostile opposition to it would be equally at variance with their duty, their honour, and their interest. It is highly desirable that as great exertions should be made to convince them of its equity, and necessity, on our part, as our enemies have used to vilify our assertion of this right as a tyrannical usurpation over the freedom of the ocean. We cannot refuse to quote the following just and energetic passage, which fully expresses our opinion on the subject; and which the unprincipled and villainous rapine of the French upon the Continent, renders particularly applicable.

“To the vague general invectives of the French government on this subject, no serious reply can be due. Buonaparte declaims on the maritime despotism of England, with the same good grace, with which he imputed assassinating principles to the Duc D Enghien, perfidy to Tous-saint, and ambition to the House of Austria. It is his peculiar stile, in all cases, not merely to defame his enemies, but to impute to them the very crime, which he himself, at the same moment, is perpetrating; and of which they are the intended victims. He is quite in character, therefore, when he accuses us of trampling on the maritime rights of other nations; while he, by the aid of those very nations, is subverting our own.—Yes! he will clamour for the freedom of the seas, as he did for the freedom of France, till his neutralizing friends shall have placed him in a condition to destroy it” p. 150—152.

Sentiments so striking, and so important, to the interest of all nations, cannot be too widely circulated.

It appears likely, that a Committee of Trade, established on the plan of an author before alluded to, would afford opportunities of duly discussing this delicate subject. It is evident from this work, that the real state of our maritime law on this point has been, in general, very imperfectly understood. We earnestly hope that measures will be adopted for ascertaining our rights, and establishing our interests, on a question which is closely connected with our immediate and final security as a nation. In the vindication of our essential privileges, we would place our whole dependance on Him, who alone can prosper our counsels, and exertions; whose arm is strength, and whose favour is safety.

\* \* \* The Appendixes to this tract will be found well worth attention.



Art. XII. *An Appeal to serious Dissenters of every Denomination, concerning the present irreverent Practice of Sitting, while Singing the Praises of God in Public Worship, &c.* pp. 50. price 1s. Vernon and Hood. 1806.

THIS appeal is certainly founded on Scripture, as well as the practice of the saints under both Testaments; and we cannot think it improbable that this effort, which is by no means so feeble as the modesty of the author would have us suppose, may produce an extensive change among those to whom it is addressed. We recommend it to the perusal of all persons who are desirous of conforming to scriptural institutions. We could wish, at the same time, that it were possible to effect a considerable reform, in many points more essential to the due performance of this pleasing and elevated duty.

Art. XIII. *Lyra Evangelica; or, An Essay on the Use of Instrumental Music in Christian Worship, &c. &c.* pp. 49, price 1s. 6d. Williams. 1805.

THE author of this Essay has taken a great deal of pains, and shewn a great deal of ingenuity in parrying off the arguments of those who have been advocates for instrumental music in divine worship; but we are of opinion that his efforts to silence the melodious thunder of the organ, will be of little effect. We lament his misapplication of precious time, on a subject, in his own opinion, of so little importance to the promotion of piety. He deprecates controversy: Why then provoke it? With respect to the *profanation* of sacred music to mercenary purposes, as in oratorios, we perfectly agree with him; but the possibility of an abuse, is by no means an argument against the use of instrumental music in sacred worship.

Art. XIV. *A List of the irregular Preterites, or Praterperfects, and Supines; and, also of the Participles of Deponent Verbs, shewing from what Verbs they are derived.* By Edmund Philip Bridel, LL.D. Author of *An Introduction to English Grammar*; and Master of the Academy, Bird's-buildings, Islington. 12mo. price 1s. 1805.

— *Multa petentibus*

*Desunt multa.*—

Horace.

THE greatest difficulty which a young person meets with in translating Latin, as our author observes, is that of ascertaining the root or present tense of a verb, when he finds it in its preterperfect tense, supine, or participle; if he flies to his Dictionary, he cannot recognize it; for there he can find only the present tense, which being very unlike the word he seeks, he may still remain in the dark. If young students are taught the use of the author's plan, they will find this difficulty very much diminished. Yet, perhaps, a complete familiarity with the venerable Lilly, would render it unnecessary. The author seems to follow the plan of the *Clavis Homerica*, the *Lexicon of the Greek Testament*, &c. which have been found very serviceable to the lazy and forgetful.

Art.

Art. XV. *An Introduction to Reading and Spelling, upon a new Plan; shewing, by Classification of Words, the various Sounds of the Vowels, Consonants, and Dipthongs, with their Exceptions, adapted to the Use of Schools, especially Sunday Schools; to which is prefixed an Address to Teachers.* By B. Cave. 12mo. pp. 24. price 3d. Button. 1805.

THE rising generation are under unspeakable obligations to those who devote so much time and talent, in endeavours to render their progress in acquiring a knowledge of reading, &c. easy, pleasing, and instructive. The author of this little book, is among the number of teachers, whose labours have been thus usefully directed; and, we trust, it will meet with the encouragement it deserves.

Art. XVI. *History of the Asylum for the Deaf and Dumb.* 8vo. pp. 50. price 2s. 6d. Williams. 1805.

WE are sincerely rejoiced to find, that the history of this invaluable establishment, for the most interesting of objects, is now presented to the world, with such attractions as must secure its success, and produce the effect, which nothing but a too general ignorance of the institution and its purposes, could have so long delayed. This history is a plain and sensible appeal to the christian and the man. Nothing short of apathy to the sufferings of our fellow creatures, can stop that current of charity, which is so necessary to keep the wheels of this noble machine in motion, and enlarge its powers and usefulness. Accompanied as it is with the strong appeal of a renowned advocate, whose industry and success in the cause of charity, must render his name and memorial grateful to the present and succeeding ages, it cannot fail to produce such general support as may enable the governors to receive all, instead of a tenth part of, the candidates for admission, to a share in the common bounties of Providence and means of grace.

Art. XVII. *Reflections on Victory; a Sermon preached in Argyle Chapel, Bath, Dec. 5, 1805, &c. &c.* By W. Jay. 8vo. pp. 42. price 1s. Williams.

TEXT.—2 Sam. xix. 2.

THE reputation of this popular writer, will, doubtless, procure many readers, and probably admirers, of this sermon. The elegance of his style is not more commendable than the seriousness of his manner and the justice of his sentiments.

Art. XVIII. *The Destruction of the Combined Fleets of France and Spain; a Sermon preached at Worship-street, Thursday, Dec. 5, 1805.* By John Evans, A. M. pp. 32. price 1s. Symonds. 1805.

THERE is nothing in this serious and respectable discourse which distinguishes it so strongly from its brethren, as its singularly suitable text. Rev. viii. 9. "*And the third part of the ships were destroyed!*" The author very properly disclaims any idea of adopting this glorious event as a fulfilment of the prophecy.

Art. XIX. *An Ode*, written upon the Victory and Death of Lord Viscount Nelson; to which are added, Lines addressed to him after the celebrated Battle of the Nile. By a Lady. 8vo. pp. 16. Price 2s. Boosey. 1805.

THIS tribute to departed heroism, appears before the world in the richest style of typography, adorned with an engraved title, and vignette likeness of the fallen warrior. We cannot do wrong in quoting the first line, to which we may be allowed to add another, like unto it: further than this, the warring claims of truth and gallantry require us to be silent.

“Fame once more a brilliant trophy rears;”—

“And Piety wafted his soul to heaven.”

Art. XX. *The White Devil; or the Hypocrite exposed*, together with a Warning to Professors. By J. White, M. G. pp. 16. price 4d. Mathews. 1806.

THE strange coincidence of the author's name with his title, is the most singular circumstance in this dear sheet of incoherent raving. Its object is to condemn the sensual and irreligious preacher, and to extol the genuine M. G., or Minister of the Gospel. The author further menaces us with a *Comment on the Tool-box*, or the Religious Mechanic—with an exquisite *morceau* of Auto-Biography, intituled, *The Sinner's Escape with the Skin of his Teeth!* That the author should write a pamphlet, by no means surprises us; but what will the reader say to *his keeping an Academy!* With equal felicity, the printers assure us, that they execute letter press with *accuracy*; in confirmation of which, the 6th page, in our copy, is printed on the back of the title page!

Art. XXI. *Four Sermons* preached in London, at the Eleventh General Meeting of the Missionary Society, on the 8th, 9th, and 10th of May, 1805. By the Rev. E. Williams, D. D. Rotherham; Rev. W. Nichol, London; Rev. James Slatterie, Chatham; Rev. J. Thomason; also, the Report of the Directors, &c. price 2s. 6d. Williams. 1805.

THESE Sermons are truly evangelical in their doctrine, strongly marked with zeal and energy in the cause of Christ, and admirably calculated to promote the object of the Society. We shall not rob the public of the pleasure and profit they are likely to derive from the perusal of them, by making any extracts; but do most heartily wish that they may be read with attention, and obtain numerous additional supporters to a plan so congenial to the true Christian character, which not only *wishes*, but *strives* to promote the immortal welfare of mankind. The Society has had real difficulties to surmount, but we trust, that, guided by wisdom, as well as animated by zeal, neither their funds, nor their efforts, will ever be exhausted,



Art. XXII. *The Churchman's Confession ; or an Appeal to the Liturgy ; a Sermon preached before the University of Cambridge, Dec. 1, 1805.*  
By the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge. pp. 30. price 1s. Rivingtons 1805.

THIS is one of the best and most conclusive sermons we have read, in refutation of the unjust calumnies thrown out by bigotry and malice, against serious Clergymen of the Establishment. The arguments are plain and incontrovertible ; the spirit of meekness and calm firmness is strongly evidenced ; no violence, no railing, no rant, no enthusiasm offends us here ; but the cause of truth is maintained with decency and success. No man really entertaining such sentiments, can be considered in any other light than that of a true christian, a sincere protestant, and a strict churchman.

---

Art. XXIII. RETROSPECT OF FRENCH LITERATURE,  
*continued from Vol. i. page 312.*

SO considerable an interruption has occurred in this Article of our Review, that some recapitulation, as well as some apology, may be requisite to our readers. We beg leave, therefore, to remind them, that, at its commencement, p. 148, we proposed to take a cursory view of the literature of France, from the earliest time to the present, as forming four principal periods ; the first, preceding the succession of Louis XIV ; the second, comprising his reign ; the third, continuing from his decease to the commencement of the late Revolution ; and the fourth, from that memorable epoch to the present time. Having rapidly surveyed the former three periods, we expressed our intention of suspending the subject, till we obtained more full and particular intelligence from our correspondents at Paris. This has been amply communicated ; but we regret to find, that it is, unavoidably, less interesting than we wished, and hoped, that it might have been. We were unwilling to believe, that moral writings, and the belles-lettres, in France, were actually at so low an ebb, as the periodical works of both countries left us reason to suppose. Some of the most valuable articles, which we have had the pleasure of reviewing, having been unnoticed by other periodical works, both French and English, we flattered ourselves, that the apparent dearth of useful literature in France, was rather accidental than real. We have, however, received the firmest conviction, from different testimonies, on which we can perfectly depend, that truly meritorious publications, at Paris, are extremely rare. The declension of genuine taste has been progressive since the latter days of Louis XIV. In the subsequent regency, immorality triumphed over decency, and licentiousness over restraint. The abilities which various members of the conspiracy, headed by Voltaire, displayed and exerted, instead of retarding, accelerated the corruptions of literature, by infecting the opinions and the morals of the nation, with the mingled poisons of infidelity and profligacy. " The first Philosophical work which appeared," says one of our correspondents, " was intituled *Les Mœurs*, and was written by Toussaint, who called himself a Jansenist. It preserved some moderation and decorum, but affected to disunite religion and morals. Afterwards, Helvetius, in his  
work

work *De l'Esprit*, vainly laboured to demonstrate the materiality of the mind, the noblest gift of God to man; and he evidently aimed at the subversion of every principle of morality in human conduct. Diderot in his *Pensées Philosophiques*, avowed pure deism. The *Encyclopedie* was a receptacle for the whole poison of the Sect; and Scepticism, Materialism, and Atheism, were unblushingly obtruded in it. That voluminous compilation, to the formation of which the most eminent men of every class of society were invited to contribute, was made the rallying point of all, who were inimical, either to religion, or civil government; and what was falsely termed philosophy, thus obtained powerful protectors, in proportion to the number of converts to immoral opinions."

Impiety soon dared to appear in the sanctuary. In the presence of the Sorbonne, (which they affected to denominate, "The permanent council of the Gauls") one Abbé Deprades had the impudence to sustain a thesis, in which the foundations both of Natural and Revealed Religion, were assaulted alternately, by crafty insinuation and shameless incredulity. This direct attack on an object to which even the peace of society should have ensured respect, was succeeded by a deluge of impious publications, profusely dispersed, and lavishly applauded. Such were, *La Code de la Nature*, attributed to Diderot; *Le bon sens*; *Le Système de la Nature* (the production of a Junto); *Amphigouri*, a farrago of incomprehensible nonsense, and inconsistency; *L'examen des apologistes de la Religion*, published with Freret's name, but no more his work than *Le Christianisme Devoilé* was that of Mirabeau. Boulanger, in his *Antiquité Devoilée*, pretended to discover in Noah's flood, not only the clue of the whole heathen mythology, but a demonstration of the unsearchable antiquity of the globe. A much better natural philosopher, M. de Luc, on the contrary, found in it, irresistible proofs of the veracity of the Mosaic History and chronology; and not one of our atheistical literati has hazarded a reply to his arguments. It was from the same focus of impiety, that the *Essai sur les préjugés*, and many works of the same kind, diffused their pestilential influence. They were adapted to subvert all principles of society, and to replace them by those systems of liberty, equality, and community of possessions, which have since desolated France, and endangered Europe.

J. J. Rousseau, and Condorcet, complete the list of those sophists, who laboured incessantly to model mankind, and society, anew. The former so notorious for his paradoxes and inconsistencies, maintained, in argument with Diderot, that social order is altogether a violation of the laws of Nature. This pernicious maxim, in addition to a crowd of other sophisms, could have no other effect than to deface the form of society, and to give scope to crimes, of which countless multitudes have been either the witnesses, or the victims. The *Emile*, and the *Contrat social*, formed a code of disorganization for France. Much more was deduced from these works, than the author designed. Amidst all his errors, he did not inculcate either atheism or materialism: but his writings have been productive of the most fatal effects.—Condorcet, emulating the example of Voltaire and D'Alembert, aspired to take a leading part in the revolution. He conducted the public journals, and patronised the innovations that were meditated by the reformers of France; but he could not attract their homage. His multiplied pamphlets against established institutions, his discussions of the rights of man, his labours to illustrate the

the principles of social happiness, devoted as he was to the revolutionary projects, could not exempt him from persecution. He was obliged to secrete himself; and when the reign of terror pervaded every habitation, after many wanderings, he found no other resource than self-murder. After his death, was published a work, in which he had been employed during his concealment. His "Sketch of a Historical Picture of the Progress of the Human Mind," exhibits the plan of a vast undertaking, distributed under ten epochs. Tracing the course and progress of reason, in the formation of societies, he beholds her enslaved and corrupted by superstition, and loaded by despotism with fear and misery. He observes the French nation extricating itself from this double bondage, resolutely advancing in the pursuit of truth, and triumphantly seizing that liberty, of which barbarism and fanaticism had deprived it. Anticipating the latest stage of mental freedom, he predicts that all nations will derive from the French revolution the attainment of complete equality, and the ultimate perfection of the human mind; that the most savage hordes will arrive at the same state of civilization, with the nations that are "most entirely emancipated from prejudices, such as the French, and the Anglo-Americans. Then, says he, shall the sun shine only on free men: then, no master but reason shall be acknowledged; tyrants and slaves, priests, and the stupid or hypocritical instruments of their imposture, will no longer exist, but in history, or the drama: no more will they be remembered, except to pity their dupes and victims; or to crush, under the weight of reason, the germs of superstition and tyranny, should they presume to shoot again."—Such was Condorcet's last prophecy; and his catastrophe proved a faithful symbol, of the manner, as well as the probability, of its accomplishment."

The interval which has elapsed since the authors of this stupendous project passed under our review, and the light which the preceding extract throws on their sentiments and proceedings, will, we trust, sufficiently apologize to our readers, for having directed their attention once more to that state of literature in France, which preceded and generated the revolution. During its progress, no other theme could obtain the public notice. In pursuance, therefore, of our plan, we propose, in our next Number, to collect into one view the principal writers on the revolution, and to insert brief sketches of their several performances.

---

#### Art. XXIV. SWEDISH LITERATURE.

WE last year noticed the monthly publication of *Svensk Botanik*, or Swedish Botany, of which upwards of fifty numbers have successively been welcomed by the Swedish public; we now have to announce another work equally interesting to the students of natural history, viz: *Svenska Toglar*, or illuminated engravings of all Swedish birds with characteristic descriptions. The well-known Professor SPARMAN, whose ability for the task is a sufficient recommendation to the work, has the care of this Publication, of which the first volume with six plates, in folio, has already appeared; the next is promised to follow as soon as a sufficient number of subscribers is obtained. The price is very moderate, about one shilling a number.

*Historisk Geografisk Lärbok.* The learned Mr. G. A. Silfverstolpe, editor of the *Journal for Swedish Literature* is about publishing a work combining

His-



History and Geography, which, being a desideratum in Sweden, cannot but be highly acceptable; and the more so, as it is in the hands of a gentleman, who holds a distinguished rank among the literati of that country. Mr. S. thinks he shall be able to deliver the first eight maps, out of fifteen, in May next. Their contents will be as follows: 1. The whole world as known in antient times; in which also the borders of the Roman, Macedonian and Persian Monarchies will be marked out. 2. Asia before it was subject to Rome. 3. Greece with Asia minor, and the tracts round the Black Sea, before the Roman Conquest. 4. Italy, and Spain, before the establishment of the Roman Empire. 5. Gaul and Germany. 6. Great Britain. 7. Sweden and the countries round the Baltic. 8. Africa in the remotest times. 9. The Middle and Southern Parts of Europe, on which also the wandering of the Barbarous Nations will be pointed out. 10. Europe, from the time of Augustus to Charles the great. 11. Europe from Charles the great to Charles the fifth. 12. Europe, from Charles the fifth to the present time, with the alterations, which may yet be made before the end of the summer. 13. Asia after the fall of the Roman Empire to this time. 14. Africa after the fall of the Roman Empire to this time. 15. America with the Last Discoveries.—Australia will be found on the Asiatic and American maps. The places, where famous battles have been fought, and other great events have occurred, are also to be pointed out on these maps, each of which will be followed by a narrative description.

As the art of engraving is of late considerably improved in Sweden, and also from the local correctness, with which these maps will, no doubt, be executed, we have every reason to suppose that this publication will be attended with success, and we shall not fail to announce it as soon as it appears.

The vaccine inoculation has made very rapid progress in Sweden. Owing partly to the great patronage of the King, partly to the indefatigable zeal of individuals, the prejudices against this practice are fast disappearing. In a letter to the *Collegium Medicum* \* at Stockholm, his Majesty expresses his wish, that a list should be drawn up of the whole number of children inoculated with the vaccine in the different Provinces during the last year, and that such surgeons, as had most exerted themselves in their districts, should be complimented on his part, and assured of his Royal patronage. This has accordingly been done, and we read in a late gazette of Stockholm, the names of different gentlemen, who had thus distinguished themselves, together with the number of persons inoculated; and from this statement, we find that the confidence of the public in the vaccine practice has greatly increased.

There are still some, however, who wish to insinuate that the vaccine matter is not *always* powerful enough to subdue the natural small pox; there have been instances, they say, when it has been found inefficient. To obviate this objection, Mr. HEDIN first physician to His Majesty intends to publish a *short and clear description of all those eruptions that bear more or less resemblance to the small pox, and consequently may be mistaken for it.* In the prospectus to this work he mentions the following case: "Four years ago I was called to *Drottningholm* to inoculate seven

---

\* This College is the superintendant of all regular practitioners in Sweden and Finland. After the Student has taken his Doctor's degree, he is examined and approved of as *Magister Chirurgia*, at any of the Universities, his name is here enrolled, and as soon as he is appointed to a *circle*, where he is to exert his skill, he is bound to transmit, every year, a report of cases under his care. None can practice but such as are regularly examined, nor is an apothecary allowed to prescribe, nor a practitioner to keep a shop.

children in one family, who all received the genuine vaccine; but in July this year (1805) one of the children, a girl, eight years old, was attacked by a violent fever, with great inclination to sleep, succeeded by an eruption, which so perfectly resembled the small pox, that even a learned practitioner, who was present, at first regarded it as such, and wrote to me about it to † Medevi, where I then resided. In the mean time the first surgeon to his Majesty, Mr. Rung, who had heard of this went to Drottningholm to examine the case, and found then, what I on my return likewise perceived, that the child had got the more uncommon kind of eruption, which is called *pemphigus*, and which at a certain crisis has a very great resemblance to the natural small pox." Mr. Hedin's work is expected to be published this month.

## ART. XXV. SELECT LITERARY INFORMATION.

•• *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price, of such works; which they may depend on being communicated to the public, if consistent with our plan.*

*A Correspondence has been opened with various parts of the United Kingdom, for the purpose of procuring interesting Literary intelligence, on the authenticity of which the public may depend.*

MR. Bowyer of Pall-Mall, is preparing to publish, under the sanction of Royal Patronage, a Life of Lord Nelson, accompanied with Splendid Illustrations of the more remarkable engagements in which his Lordship was distinguished.

Mr. Bigland, author of Letters on History, has in the press, Letters on Natural History.

The Rev. G. Cooke, A. M. is preparing a second edition of his funeral sermon on Lord Nelson; where he will avail himself of more incidents in his useful life, and will adapt a portion of it to the unexampled solemnities of the late national procession.

Mr. John Austey, is preparing to publish, a complete edition of the works of his deceased father, with memoirs of his life.

Mr. Kidd proposes to publish an edition of Homer, with collations of MSS. never before examined.

Mr. Vanmildert is printing his sermons, at Boyle's Lecture. They will appear in the course of the spring.

Mr. J. C. Saunders, Demonstrator of Practical Anatomy in the Anatomical School in St. Thomas's Hospital, and Surgeon to the London Dispensary for diseases of the eye and ear, is preparing for publication, the Illustration of the Human Ear, with views, of the natural size, from a series of dissections.

Mr. Bonycastle has in the press, a treatise on Trigonometry.

Mr. C. Bell's new work on the Anatomy of Expression in Painting is ready for publication. The subject is illustrated by sketches of the Bones, &c.

Mr. Gregory, of the Royal Military Academy, has now in the press, the third edition of Lessons, Astronomical, and Philosophical, for the amusement and instruction of youth.

Mr. Myles, of Newcastle-upon-Tyne, author of the Chronological History of the Methodists, has in great forwardness, and will soon publish.—"The Life and Writings of the late Reverend William Grimshaw, Vicar of the parish of Haworth.

Mr. Belfour, who published some time ago, his Imitations of the Fabulas Literarias of Dom Tomas de Yriarte, has translated into English verse, la Musica, a Didactic poem in five cantos, which he intends to commit to the press.

*The following Works are expected to appear shortly.*

A translation of the Tratado Historico sobre el Origin y Progreso de la Comedia y del Histrionismo en Espana, por Don Cosiano Pellicer, by R. W. Wade, Esq. M. R. I. A.

A Greek-English Derivative Dictionary, shewing in English characters, the Greek originals of English words.

Treatises on Religious and Moral Subjects, by the late Rev. Dr. Holmes, Dean of Winchester. 1. vol. 8vo.

A Treatise on Practical Navigation and Seamanship, with directions, for the management of a ship.

† A watering place, sometimes visited by the Royal family.

management of a ship in all situations; by the late W. Nicholson, Esq. Master-Attendant of Chatham Dock-Yard.

The Geographical Selector, consisting of Maps, Charts, and Plans of the Principal Cities, Harbours, Ports, &c. in the world, accompanied by historical and geographical illustrations: the engravings, by Mr. J. Luffman, the literary department, by T. Harral Esq.

A sixth volume of Political Papers; comprising the correspondence of several distinguished persons, on the subject of Parliamentary reform: edited by the Rev. C. Wyvill.

The Works of Sallust, translated by H. Stuart Esq.

The fourth volume of Sermons, from the MSS. of President, Davies, A. M. of America.—Dialogues on Eloquence; and Letters to the French Academy, on Rhetoric, Poetry, History, &c. by Fene-ton, Archbishop of Cambrai, translated from the French, and illustrated with notes, and a life of the author, by E. Williams. D. D.

In the press, Memoirs of a Female Vagrant, price 1s. fine 1s. 6d.

The Christian Child's Spelling-book; comprising, in a series of easy reading lessons, ornamented with suitable cuts, the Life and Doctrines of our blessed Saviour, in the several stages of his Infancy, Childhood, and Ministry.

An Essay on National Cultivation of the Arts of Design, in part preliminary to a General History of the Fine Arts, by Prince Houre, Esq. foreign secretary to the Royal Academy.

A new Introduction to Chess.

A Swedish gentleman is preparing for the press a translation from that language of a Historical Tale, intitled, Epicharis, or the Secret History of the Conspiracy of Piso against Nero; founded on facts recorded by Tacitus and Suetonius.

#### FRANCE.

M. Silvestre de Sacy, a member of the French National Institute, was sent in August 1805, by Government to Genoa, in order to examine a number of diplomatic papers, and oriental MSS. which were discovered in the Archives of the late Republic. Great expectations were entertained from the well-known connexion between Genoa and the East, in the middle ages, and from the abilities

of M. de Sacy. But those in a great degree were disappointed. The oriental manuscripts proved of very little consequence. He discovered, however, some Latin Documents, relative to the Commercial and Political connexions of Genoa, with the East and with some Mahometan States in Africa. M. de Sacy returned in November, and his report to the National Institute will, most likely, soon be published.

#### GERMANY.

Mr. T. H. VOGNER, Printer, in Berlin who (as we announced sometime ago) has invented a new method of printing maps with moveable types, and at a much lower price than the common engraved ones, in consequence of this and for the ingenious instruments and machines he himself has made for this purpose, has been appointed Instrument maker to the Mechanical Academy at Berlin. We are as yet unable to form an opinion of this invention; as we have not had an opportunity of seeing an impression of this newmanner, in order to compare it with the ordinary method.

A new discovery has been made in Denmark, which must be very acceptable to seafaring people, chiefly in the hot climates, viz: that sea water, when mixed with a proportionate quantity of Soda, becomes perfectly serviceable for washing linen and other articles in common use.

Mr. SCHRADER, apothecary in Berlin, has made the following experiment; he caused two pounds of ivory-shavings to be finely pulverised and boiled, with three quarts of water for four hours; he obtained the same quantity of jelly as from four pounds of ox-bones, and the soup, thus made, was richer in quality and more pleasant in flavour. The consequence of this discovery is, that from ivory shavings, hitherto disregarded in the work-shops, and thrown away as rubbish, may be procured a nutritious food. The experiment has been made and the practice is now adopted, in the Great Hospital at Berlin.

Mr. D. J. LARREY, head surgeon to the French army in Egypt, who has published a very valuable Historical and Chirurgical account of the French Expedition to Egypt and Syria, \* makes the following observations on the plague in those countries. The Europeans in Syria

\* Relation Historique et chirurgicale de l'expédition de l'armée d'Orient en Egypte, et en Syrie, par D. J. Larrey, Chirurgien en chef de l'armée d'Orient, Pa. 11, 1805. 8vo.



ward themselves against the plague, by constantly using fontanelles and drawing-plasters. Such persons as are subject to blotches (scabies) are free from it. The poison may lie concealed for a long time in the body, and operates chiefly during the equinox. Some Soldiers, who had had the disorder, relapsed the following year at the same time; when the scars after the ulcers again broke open, but the plague was no longer infectious. The spreading of the plague in Egypt and Syria, he chiefly

attributes to the uncleanness of the inhabitants, and the putrefaction of the air through their leaving dead animals unburied and exposed to the sun. The rubbing in of oil (he says) was ineffectual. M. L. used first of all lenient purgatives, and afterward bitter and strengthening medicines; by these means more than two thirds of the infected were cured. In order to promote the suppuration of the ulcers he applied sea-leeks, (*Scilla maritima*); but if the ulcers were insensible, he used the actual cautery.

## Art. XXVI. LIST OF WORKS RECENTLY PUBLISHED.

*We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us:—the insertion of any work should not be considered as a sanction of it; the list consisting of articles, which we have not examined.*

### AGRICULTURE.

Letters and Papers of the Bath Agricultural Society, Vol. X. boards.

### ANTIQUITIES.

Memorabilia of the City of Perth. 15s.

### ARTS.

Hints to Young Practitioners, in the Study of Landscape Painting by J. W. Alston, 8vo. 7s. 6d

### BIOGRAPHY.

Genuine Memoirs of Lord Nelson, by Harrison: 10s.

The Life of Thomas Dermody, by J. G. Raymond, 2 Vols. 10s.

### EDUCATION.

A New Italian Dictionary in 2 Parts; Italian and English; and English and Italian; in a pocket volume, 14s.

### GEOGRAPHY.

A New General Atlas, from the latest and best authorities. 18s.

### HISTORY.

The Annual Register for 1804. 8vo. 17s. The New Annual Register for 1804 8vo, 14s.

### LAW.

Trial of the Hon. Justice Johnson for a Libel. 2s. 6d.

An Epitome of the Practice on the Equity Side of the Court of Exchequer; by the late S. Turner. 5s.

Minutes of the Trial of Sir R. Calder Bart. 2s. 6d.

Reports of Cases argued and determined in the Court of Chancery of Ireland, during the time of Lord Redesdale. 10s.

The Creditor and Bankrupts Assistant by J. Montefiore. 8vo. 8s. 6d.

### MEDICAL SCIENCE.

An examination into the Principles of what is called the Brunonian System; by T. Morrison. 4s.

The Efficacy of Inoculated Small Pox, in promoting the Population of Great Britain.

Arguments relative to Cow-pox: inscribed to Lord Hawkenbury, and laid before the Board of Health; by a Physician.

### MILITARY SCIENCE.

A Treatise on the Duty of Infantry Officers in Camp, Garrison, Quarters, and on Shipboard: &c. By Brigade-Major Reide, on the Staff of the London District. 5s.

A Treatise on Military Finance, containing the Pay and Allowances in Camp, &c. By the same author. 2 vols. 10s.

### MISCELLANIES.

Elements of Philosophy; by R. E. Scott, A. M. 8vo. 9s.

An Examination of Mr. D. Stewart's Pamphlet; relative to the late Election of a Mathematical Professor in the University of Edinburgh 2s. 6d.

The Christmas Fire Side, or the Juvenile Writers; by S. Whentley. 12mo. 2s. 6d.

A New Year's Gift for Old New Year's Day; or, Architectural Hints addressed to the Royal Academicians who are Painters; written prior as well subsequent to the Day of Annual Election for their President; by Fabricia Nunez, Spinster.

Historical Dialogues for Young People. 2s. 6d.

Smith's

Smith's Wealth of Nations, with notes and additional chapters, &c. and a life of the author; by M. Playfair 8vo. 3 vols. 1l. 7s.

The Remonstrancer Remonstrated with; or Observations, suggested by the Perusal of a Couplet, and the Note attached to it, in Mr. Shee's Rhymes on Art; by W. H. Watts.

Htomographia; an Essay on the Proportions of Man's Body, hitherto unknown or undescribed; by W. S. Stevens; with plates 6s.

The British Flag Triumphant; or the Wooden Walls of Old England; being a Collection of Gazettes, containing Accounts of the Great Naval Victories, during the last and present War.

## POETRY.

The Death of the Hero; Verses to the Memory of Lord Viscount Nelson 1s.

The Trident of Albion, an Epic Effusion, with an Oration, &c. By J. Thelwall 8vo. 2s. 6d.

Nelson Triumphant. Dedicated to the Hon. Admiral Cornwallis, Lord Collingwood; and other Naval Defendants of Great Britain: by S. Myers 4to. 2s. 6d.

A Poem on the Death of Admiral Lord Nelson: by T. Marshall, late of Covent Garden Theatre 1s.

Verses on the Death of Lord Nelson; by the Earl of Carlisle 1s.

Trafalgar; a Rhapsody on the Death of Lord Nelson; by R. Bellew, Esq. 2s. 6d.

A Funeral Ode on the Death of Lord Nelson; by E. A. Bray F. A. S. 4to. 2s. 6d.

The Victory of Trafalgar, a Naval Ode in commemoration of the Heroism of the British Navy; by S. Macey, Esq. 2s.

Nelson, an Elegy. 1s.

An Ode on the Victory and Death of Lord Viscount Nelson. 2s.

Trafalgar, or, Nelson's Last Triumph; by the Hon. M. B. Hawke 4to. 2s.

The Fight off Trafalgar, a Descriptive Poem; by Geo. D. Harley, Comedian 4to. 2s.

The Poetic Garland, sacred to Virtue and Humanity; by the Rev. J. Evans A. M. 6s.

Epistles, Odes, and other Poems; by Thomas Moor. 4to.

Poems, by R. Fellowes, A. M. 4s. 6d.

"All Saint's Church, Derby." A Poem; by John Edwards, 4s.

## POLITICS.

An Hour's Chat, being the Substance of a Discussion, which actually took place between two Persons of Consideration, on the Conduct and Merits of two distinguished Statesmen.

Two Letters on the Commissariat, written to the Commissioners of Military Enquiry; by Haviland le Mesurier, Esq. 2s.

Prospects of better times, 6d.

## THEOLOGY.

The Lord Jesus Christ's Sermon on the Mount; with a Course of Questions and Answers; by the Rev. J. Eyton, 12mo. 1s.

A Sermon preached in the Parish Church of St. Andrew's Holborn, Jan. 6, 1806, on occasion of the Death of the Rev. C. Barton, M. A. late Rector of the said Parish; by the Rev. Mr. Pryce, M. A. 1s.

The last Advice of David to his Son Solomon, and of St. Paul to the Elders of Ephesus, two Sermons, preached at Long Sutton, Oct. 6, 1805; by C. Jerram, A. M. on the taking leave of that Neighbourhood, 1s.

Moral Reflections and Anticipations, on the opening of the present year; a Sermon addressed principally to Young Persons, by Joseph Barrett, 1s.

A Catechism; or, Instruction for Children and Youth, in their fundamental Doctrines of Christianity; by D. Taylor, 4d.

A Sermon, preached in the Parish Churches of Staple and Bickinhall, Somerset; by the Rev. C. Towgood, 1s.

A Sermon, Sacred to the Memory of the Honoured Dead, and particularly of the late J. Currie, M. D. F. R. S. preached at the Chapel in Paradise-Street, Liverpool, Nov. 17, 1804: by the Rev. G. Walker, F. R. S. 1s. 6d.

The Duty of Christians in Reference to their deceased Ministers; A Sermon, occasioned by the Death of the Rev. J. Sharp; by J. Ryland, D. D. Bristol, 1s.

Sermons on various Subjects; by T. Blundell, 6s.

Sermons on various Subjects and Occasions; by A. Grant, D. D. vol. 3 8s.

Select Parts of the Old and New Testament, agreeably to the most approved Versions; by the Rev. F. Browne, M. A. 8vo. 15s.

## ERRATA.

Page 124, line 12, for 'ligers' read 'livres.'

— 13, for royal — 'royal.'

— 14, for sugar — 'sugar.'

148, — 23, for Britain — Britain.'